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CONTENTS

CRUCIFIX WITH ALL DOMINICAN SAINTS	5
"... TO A MAN WHOSE NAME WAS JOSEPH" by Joseph Gardner, O.P.	6
HEAVEN COME TO EARTH by Fabian Cunningham, O.P.	12
SPIRIT AND LIFE by Mark Joseph Davis, O.P.	22
THE TONKIN MARTYRS by Martin Connors, O.P.	30
CONSOLATIONS IN TEMPTATIONS AGAINST THE FAITH by Vincent Reilly, O.P.	33
MASTER OF THE SACRED PALACE	40
FRIARS' BOOKSHELF	42
CLOISTER CHRONICLE	71

J.M.J.D.

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and in the Guide to Catholic Literature.*

INDEX TO VOL. XXXVI, 1951

PART ONE

Index of Articles

Billiard Ball Problem, The, By <i>Augustine Wallace, O.P.</i>	179
Blessed Sacrament and the Sacred Heart, By <i>Michael Jelly, O.P.</i>	110
Christmas Story, The, By <i>Fabian Cunningham, O.P.</i>	261
Consolations in Temptations Against the Faith, By <i>Vincent Reilly, O.P.</i> ..	33
Heaven Come to Earth, By <i>Fabian Cunningham, O.P.</i>	12
Her Heart, By <i>Michael Jelly, O.P.</i>	277
I Just Can't Remember, By <i>Vincent Reilly, O.P.</i>	199
Light of Spain, By <i>Patrick Reid, O.P.</i>	97
Mary Mediatrix, By <i>Peter Gerhard, O.P.</i>	171
Mediator, The, By <i>Robert Gannon, O.P.</i>	89
Queen and Her Angel, The, By <i>Cyril Korsi, O.P.</i>	285
Russian Newman, The, By <i>Nicholas Kurguz, O.P.</i>	271
Saint Nicholas at Bari, By <i>Eugene Bondi, O.P.</i>	267
Saint Thomas' Christmas Gift, By <i>Patrick Reid, O.P.</i>	279
Song of Songs, By <i>Fabian Cunningham, O.P.</i>	189
Spirit and Life, By <i>Mark Joseph Davis, O.P.</i>	22
To A Man Whose Name Was Joseph, By <i>Joseph Gardner, O.P.</i>	6
Tonkin Martyrs, The, By <i>Martin Connors, O.P.</i>	30
Towards A Theology of Temperance, By <i>Patrick Reid, O.P.</i>	205
Weight of Prayer, The, By <i>Michael Stock, O.P.</i>	106

INDEX TO VOL. XXXVI, 1951

PART II

Index of Authors

Bondi, O.P., Eugene, <i>Saint Nicholas at Bari</i>	267
Connors, O.P., Martin, <i>The Tonkin Martyrs</i>	30
Cunningham, O.P., Fabian, <i>The Christmas Story</i>	261
<i>Heaven Come To Earth</i>	12
<i>Song of Songs</i>	189
Davis, O.P., Mark Jos., <i>Spirit and Life</i>	22
Gannon, O.P., Robert, <i>The Mediator</i>	89
Gardner, Joseph, <i>To A Man Whose Name Was Joseph</i>	6
Gerhard, O.P., Peter, <i>Mary Mediatrix</i>	171
Jelly, O.P., Michael, <i>The Blessed Sacrament and the Sacred Heart</i>	110
<i>Her Heart</i>	277
Korzi, O.P., Cyril, <i>The Queen and Her Angel</i>	285
Kurguz, O.P., Nicholas, <i>The Russian Newman</i>	271
Reilly, O.P., Vincent, <i>Consolations in Temptations Against the Faith</i>	33
<i>I Just Can't Remember</i>	199
Reid, O.P., Patrick, <i>Light of Spain</i>	97
<i>Towards a Theology of Temperance</i>	205
<i>Saint Thomas' Christmas Gift</i>	279
Stock, O.P., Michael, <i>The Weight of Prayer</i>	106
Wallace, O.P., Augustine, <i>The Billiard Ball Problem</i>	179

SPECIAL OCCASION

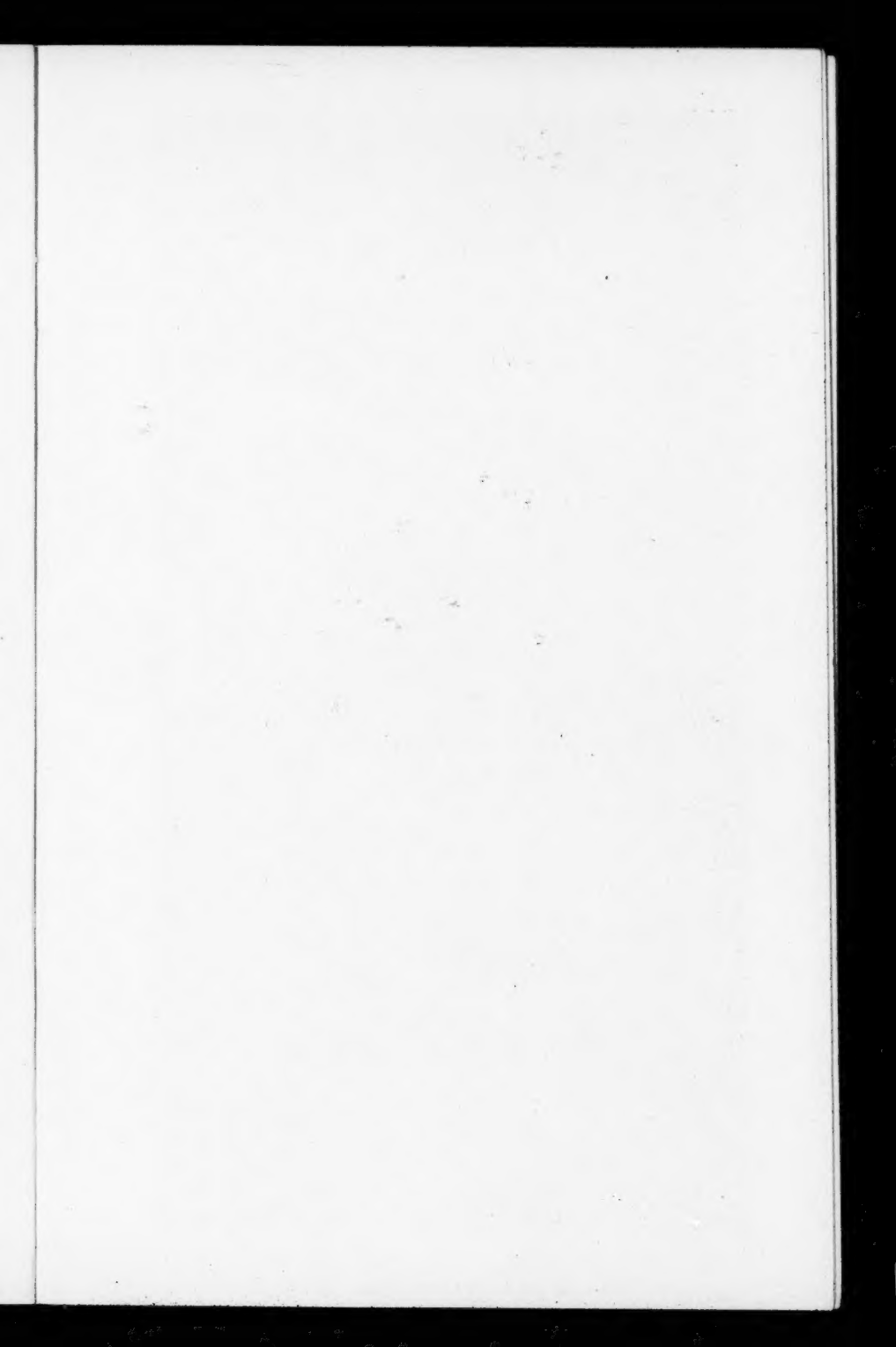
Master of the Sacred Palace	40
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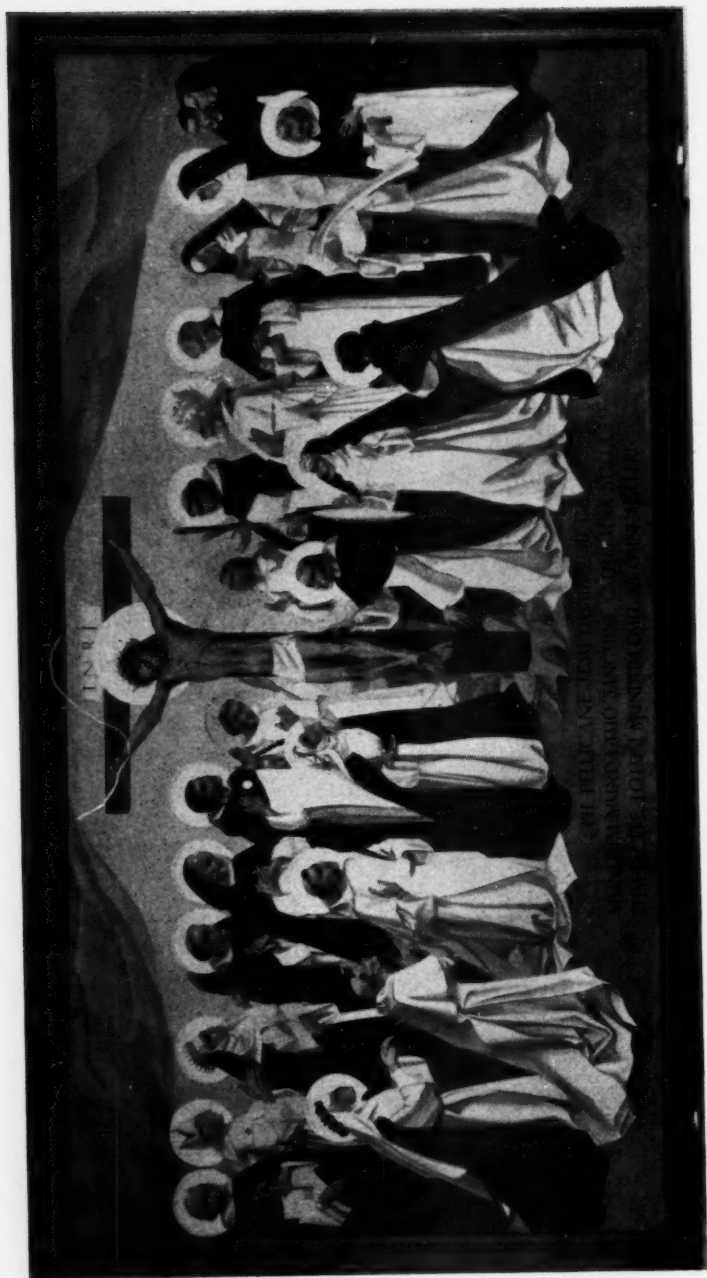
OBITUARIES

The Rev. L. P. Craig, O.P.	118
Brother Malachy Donlon, O.P.	212
The Most Reverend M. S. Gillet, O.P., M.G.	299
The Very Rev. M. L. Heagen, O.P.	302
The Very Rev. N. G. Rutolo, O.P., P.G.	302
The Rev. J. J. Kennedy, O.P.	304

JUBILARIANS

The Very Rev. V. F. O'Daniel, O.P., S.T.M.	114
The Rev. J. R. Clark, O.P.	297
The Rev. C. C. McGonagle, O.P.	298





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Vol. XXXVI

MARCH, 1951

No. 1

CRUCIFIX WITH ALL DOMINICAN SAINTS

Recognized for her contributions to art even before she entered the convent of the Dominican Sisters of the Perpetual Rosary at Blue Chapel, Union City, New Jersey, Sister Mary of the Compassion has continued her work under the influence of the contemplative life and has become one of the foremost Dominican artists in the United States.

In her literary work *An Artist's Notebook*, she states: "Art is a reflection of the Divine Life in man, a love which passes from out of itself to communicate life . . . to sing His praises in a rhythm of color and form. . . . Because God chose human nature as the medium in which to express himself to us, it is through a true humanity that we will express His Divinity to others." The refreshing simplicity in presenting such profound ideas is characteristic not only of her writing but also of her painting.

One of her most recent works, *Crucifix with all Dominican Saints*, executed in tempera on a Gesso panel, now hangs in the refectory of the Dominican Convent of St. Joseph, at Somerset, Ohio. The flowing and raising rhythm in the arrangement of the figures manifests the union with Christ through Charity which the Saints and Blesseds have found at the foot of the Cross.

Represented in the painting are (from left side of picture): St. Raymond of Pennafort, St. Antoninus, St. Margaret of Hungary, St. Vincent Ferrer, St. Albert the Great, St. Thomas Aquinas, Blessed Raymond of Capua. (On other side of Crucifix): Blessed Alan de la Roche, St. Peter Martyr, St. Pius V., St. Hyacinth, Blessed Lucy, St. Agnes, Fra Sisto, and Fra Ristoro (Dominican artists). (In bottom row, from left): St. Rose of Lima, Fra Angelico, St. John of Gorcum, St. Catherine of Siena. (On other side): St. Dominic, St. Catherine de Ricci, Blessed Martin de Porres, Venerable Mary of the Angels, and St. Louis Bertrand.

"... TO A MAN WHOSE NAME WAS JOSEPH"

JOSEPH GARDNER, O.P.



ESUS, MARY AND JOSEPH." This blessed trilogy of names, besides forming an ejaculatory prayer for millions of Catholics the world over, demonstratively unfolds for us an hierarchical order of pre-eminence in grace. Jesus is first. He is the Word of God made flesh, the Source of all grace. The absolute totality of His perfection is unassailable. What would be the significance of any discussion concerning perfection were the Son of God displaced from His position as cornerstone? Mary, the vessel in which the Head of grace dwelt, comes next. The Mother of God reigns in first place below her Son in the order of celestial dignity. The pre-eminence of her divine maternity places her high above all the angels and saints at the throne of her Creator. Mary's intimate relationship with the hypostatic union, i.e., the personal union of the humanity of Jesus with the Uncreated Word, has recently received further elucidation with the proclamation of her glorious Assumption into heaven. "And Joseph." *What of Joseph*, the Foster Father of the Son of God, the spouse of the unrivaled Virgin Queen? Is his life of glory in heaven to follow the same path his earthly life trod? Must the earthly obscurity of this most humble of men keep hidden from us even now the pre-dominant place that is his in heaven?

Less than a century has passed since Pius IX proclaimed St. Joseph, the obscure carpenter of Nazareth, Patron of the Universal Church. 1870 might well be called the culminating date of the *recent* cult to St. Joseph. Looking back over twenty centuries, one can safely term the cult of this man of God as indeed "recent." He who was to round out the starring portion of the *dramatis personae* of the divinely conceived and directed redemptive Incarnation was destined for many centuries to continue in earthly oblivion. True, mention of Joseph can be found in the early Church. Yet it was merely a nod. The Eastern Church foreran the Western in explicit devotion to Mary's spouse, but it is well to remember that this was the same East-

ern mind that so easily gave itself to early Marian devotion. With the arrival of the fifteenth century Joseph's rôle began to assume something of the proportions designed for it by the Divine Author. The nod of the first centuries became applause. Today, over nineteen hundred years after his masterly performance, St. Joseph receives his due acknowledgment: exultant acclaim.

St. Joseph is the man of today. One author of what may be termed "Josephology" has written in his preface: "I restrain the urge which at this point always occurs to the Catholic writer, to say that the saint has a special message for our age. I do not say it because St. Joseph has presumably a thousand different messages for our age, most of them known to himself. If I conclude by saying that he has as many messages as there are persons capable of receiving them I shall have said everything."¹ "Just as Mary, Mother of the Savior, is spiritual mother of all Christians . . . Joseph looks on all Christians as having been confided to himself. He is the defender of the Holy Church." It was thus that Pope Leo XIII acknowledged the Saint's patronage of the entire Church.² When, more than today, has man needed such a guide, such a protector in whom to place confidence; or the Church such a defender? We stand in need of the most powerful help that we can obtain from the merciful court of Heaven; it bespeaks puerile folly to ignore "the king uncrowned."

"He is the greatest after Mary," Father Garrigou-Lagrange unflinchingly writes of Joseph,³ and this doctrine has become more and more certain in recent years. The source of this pre-eminence finds its best expression in the succinct principle of Saint Thomas Aquinas: an exceptional divine Mission calls for a corresponding degree of grace (*Summa*, III, 27, 5, ad 1). *O altitudo divitiarum sapientiae et scientiae Dei*. He 'who orders all things' apportioned grace. Thus, as the Angelic Doctor goes on to point out Our Lord as man properly should possess *all* graces that He might fulfill His rôle as sanctifying Head of the human race, the font from which all graces flow. Similarly, Mary "received such a fullness of grace that she was nearest of all to the Author of grace," for she was to be the Mother of God. So it is with all

¹ O'Carroll, M., C.S.Sp., *The King Uncrowned*, Newman, Maryland, 1948.

² *Quamquam Pluries*, Encyclical Letter of Leo XIII, 1899.

³ Garrigou-Lagrange, R., O.P., *The Mother of the Saviour*, Herder, St. Louis, Missouri, 1948.

the wonderful array of God's Saints. Apostles, martyrs, doctors, virgins, founders of religious orders—each required and received a peculiar grace to carry out his or her special task in life. We, in our own degree, require our own special grace to meet the demands of our state of life, no matter how puny this task might appear to us. St. Joseph, chosen directly by God Himself for a most unique mission, received such a proportionate grace that it surpasses that of any other saint.

"There is no doubt that he approached nearer than any other to that super-eminent dignity of hers by which the Mother of God surpasses all created natures" (*Quamquam pluries*). By this close participation in Mary's unsurpassed dignity. St. Joseph would seem to hold unchallenged the place of eminence after his virginal spouse. But what, might we ask, of St. John the Baptist, of whom Christ said: "There has not risen among them that are born of women a greater than John the Baptist" (*Mt.* 11:11), or of the Apostles, the very foundation-stones of Christ's Church? Two different orders are involved in the solution to such inquiries.⁴ Of the order of nature no mention need be made, for St. Joseph's mission was supernatural. Yet there remains the order of grace, and it is this with which we are here concerned. Many saints have had special graces as we have indicated above. Still, as many theologians (many of them saints themselves endowed with an abundance of extraordinary graces) have taught, St. Joseph's mission can be said to approach the order of the Hypostatic Union, an order surpassing that of grace. Suarez, the Jesuit theologian and commentator on St. Thomas, might be quoted here profitably as expressing summarily this teaching so prevalent among St. Joseph's greatest protagonists. Any list of the saint's devotees, renowned for their penetrating analysis of St. Joseph's life, must always include St. Bernard, St. Bernardine of Siena, St. Vincent Ferrer, St. Teresa of Avila, Cardinal Lepecier and Isidore de Isolani, a Dominican who is often accredited with the task of formulating the first formal treatise on our saint. Suarez writes: "Certain offices pertain to the order of sanctifying grace, and among them that of the Apostles holds the highest place . . . but there are other offices which touch upon or border on the order of the Hypostatic Union . . . as can be clearly seem in the case of the divine

⁴ Pertaining to the status of St. John, the testimony of many scriptural commentators and authorities also bears witness to the fact that Our Lord had reference to no one living, but rather to figures of the Old Testament.

maternity of the Blessed Virgin; and it is to that order that the ministry of St. Joseph pertains.⁵ We might say here that it is in the realm of moral and not physical causality that St. Joseph found his vocation intimately connected with the term of the unparalleled Hypostatic Union. "The one chosen to be the Mother of God was his lawful wife. So strong a thing is marriage, so divine a thing is marriage, that it brought Joseph into this special hypostatic order. It brought him into it morally, not intrinsically; secondarily, not immediately. But from it flowed God's life to his soul."⁶

Just as Mariologists of renown credit priority to Mary's predestination to her Divine Maternity over her predestination to her graces and glory, is so it is with her spouse. It is in such a light that St. Joseph's relationship with the Divine Word hypostatically united with the humanity of Christ is strikingly borne out. When Divine Wisdom formulated the plan of the Incarnation—and this from all eternity—everything connected with the accomplishment of such a decree was included in the single scheme of the Divine Economy. Mary's Motherhood and Joseph's Foster Fatherhood were sealed in that one plan.

In what did this man's part in the Divine Plan precisely consist? Joseph was created by God to be a *protector*—a protector of His Son and the Virgin Mother of this Son. Loving Mary as man never loved woman, he was primarily to guard her immaculate virginity, and this he did under the cover of what indeed was a true and perfect marriage. "The beauty of the whole universe was nothing compared with that of the union of Mary and Joseph, a union created by the Most High, which ravished the angels and gave joy to the Lord."⁷ His other equally tremendous task consisted in his functioning as a father for Him Who would not, could not, ever know an earthly father. This carpenter, one of the most humble of men, was *head* of the Holy Family. To him was given paternal authority over Jesus Christ, the Son of the Most High. To him did Mary turn as each step of their divine secret unfolded itself in the living out of their lives. Joseph gave comfort to his two precious charges by his presence, gave protection by his vigilance, gave joy by his love. He who was the least among the three of them fulfilled his destiny expertly, co-

⁵ *In Summam S. Thomae* IIIa, q. 28, disp. 8, sect. 1.

⁶ O'Carroll, *op. cit.*, p. 104.

⁷ Garrigou-Lagrange, *op. cit.*, p. 331.

operating minutely with each of his Creator's designs. *Joseph's life was lived for Jesus and Mary.*

This article limits itself to one essential point: the greatness in grace of Joseph: a greatness that is superceded only by that of the Mother of the Font of grace, Jesus Christ. It is the loftiness of his place before God's throne, and the reason for this celestial overtowering, that prompted this writing. Here questions about our saint—each of them fascinatingly interesting—must go unasked and unanswered. His doubt, his age, his initiation of Jesus into his trade, his death scene: these and so many others of pious, accidental extracts find their milieu in imaginative speculations. How little the Gospel tells us of Joseph! In no way are these problems to be considered belittled as they are treated in classical works on Joseph. Yet it must be insisted that the fundament for any treatment of this saint depends totally on his grace, which corresponded to the unique character of his mission. St. Thomas' principle must be reiterated: when God calls any of His creatures to some special task—and St. Joseph certainly had a "special" task—He does this as He does everything, in a supremely perfect manner: He gives the grace necessary to accomplish the mission.

"Joseph most obedient" co-operated with all his powers to this immense treasure of grace. Ever heavenward his soul surged as each day saw him grow in virtue. For the spiritual life is governed by a law of gravitation just as is the life of nature. The closer the stone approaches its term, the spot that will halt its descent, the more rapid becomes its descent. This same principle is applied in the spiritual life: the more one grows in grace the closer he comes to God, his Term, and all the more swiftly is he carried on this journey. Joseph's charity, the mother of all virtue, daily increased, and, as his realization of his nearness to God grew, his virtuous increase became ever more accelerated. Thus with St. Francis de Sales⁸ we can conclude that Joseph's rôle having been played to its fullest, it was love that closed the curtain on his earthly performance. His was a death of love. "He is the patron of death because he was the protector of life. He was the custodian of Him by whose death we have life. For him

⁸ *Treatise of the Love of God*, Bk. VII, ch. xiii.

the last passage was a triumph."⁹ Another of the remarkable paradoxes of our religion! "What we are in the moment of death we are forever."¹⁰

"The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin . . . and the angel said unto her: Hail, full of grace, the Lord is with thee" (*Lc.* 1:26 27). Thus are we introduced to Mary in the Gospel. What utter simplicity St. Luke employed! Our feeble minds stagger in the contemplation of the grace that was proclaimed in Nazareth on that most sublime day. Such admitted weakness acknowledges the breath-taking greatness of the event and it is from this that we draw our conclusion that the pre-eminence showered upon the one creature to whom God entrusted the Mother of His Son was surpassed only by her own pre-eminence in grace and glory. And all this was given to "a man whose name was Joseph."

⁹ Joseph's bodily assumption has been defended by many saints and scholars: St. Francis de Sales, St. Bernardine of Siena, St. Leonard of Port Maurice, Suarez. Of course the basis for their arguments rests once again on the choice of St. Joseph by God for a most unique mission, one so closely allied to the Hypostatic Union. E. H. Thompson, in his *The Life and Glories of St. Joseph*, ch. XLVI, treats of this particular point extensively.

¹⁰ O'Carroll, *op. cit.*, p. 111.

HEAVEN COME TO EARTH

FABIAN CUNNINGHAM, O.P.

"The *Summa Theologiae* is heaven come to earth."

(Pope Pius XI, in an allocution to the *Angelicum*, Dec. 12, 1924)



HE REJUVENATED INTEREST in Theology on the part of the laity within the past few years has produced many desirable effects. One of the more gratifying of these has been the turning of more and more serious-minded Catholics to the works of St. Thomas Aquinas. Not content with theological manuals and works which suffer from "over-popularization," they have hastened to read the *ipsissima verba* of the Angelic Doctor himself. Recent traditions and editions of the *Summa Theologiae* and other of the Holy Doctor's more important works have been coming forth quite rapidly from various writers and editors. Now it is only natural that the laity should seek the work of Aquinas that is best adapted to their needs, and hence it has been to the *Summa* that they have principally turned. Here we shall attempt to point out in a rather general fashion the nature of St. Thomas' masterwork. Under five headings we shall consider the origin of the *Summa*, the time and place of its composition, its literary genus, proper character, and finally the technique and structure of the individual article.

THE ORIGIN OF THE *SUMMA*

When St. Thomas traveled to Rome in 1265 to assume the office of professor and Regent of studies at the Dominican convent there, he had already behind him a great deal of experience as teacher and writer. He has brought glory to his Order by his brilliant teaching at the University of Paris and the Pontifical Curiae of Anagni and Orvieto. He had penned many important philosophical treatises among them the well known *De Ente et Essentia* which he had completed nine years previously. Over and above his philosophical works Aquinas had written profusely on theological subjects. Among the better known theological treatises which he had already finished were his Commentaries on *Isaias*, *St. Matthew*, the *Sentences* of Peter Lombard, the *De Trinitate* of Boethius, a large part of the *Catena Aurea*, the *Contra Gentes*, and the two disputed questions *On Truth*, and *On the Power of God*. A mere glance at these works and we can well appreciate the

wealth of material which the *Doctor Communis* had already produced.

In all his previous professorial work St. Thomas had made use of what was for all practical purposes the standard textbook of his time, the *Sentences of Peter Lombard*. Aquinas however recognized with his rare insight the shortcomings of the *Sentences*. Its lack of orthodoxy and doctrinal security on various points of capital importance forced him to desire another tool with which to work. He even considered his own commentary on the work adequate and hence in 1265 he commenced another monograph on the same book. The *Sentences* had the weight of Scholastic tradition and Aquinas would save them if it were at all possible. He soon realized however that he had set himself to an all but impossible task. The book of the Lombard simply would not lend itself to the kind of commentary and order which Thomas knew had to be presented. Hence, after completing a commentary on the First Book (which, incidentally, has been lost), he abandoned the project and determined to pen his own theological treatise. The result of his decision was the work we know today as the *Summa Theologiae*, and which after seven centuries still remains the fundamental code of Catholic Theology.

TIME AND PLACE OF COMPOSITION

For the next seven years Aquinas worked incessantly, but in the end he did not live to complete his masterpiece. The *Prima Pars* was written at the convent of Santa Maria de Grazia at Viterbo between the years 1266 and 1267. More than likely he incorporated into this part many of the points he had developed in his second commentary on the First Book of the *Sentences*. In 1269 Aquinas returned to Paris for his second tenure of office as professor there and it was in the city of the Seine that he composed the *Prima Secundae* and *Secunda Secundae*,¹ between the years 1269 and 1272. Next Thomas turned to Italy where he organized a General Studium of Theology at Naples and also served as professor at the University of that city. It was here that he penned the *Tertia Pars* as far as Question 90 (1272-1273).²

¹ The *Second Part* of the *Summa* is sub-divided into two major sections. They are called respectively the *Prima Secundae* and *Secunda Secundae*, which terms are abbreviations for: *Prima pars Secundae partis* and *Secunda pars Secundae partis*.

² The problem of the chronology of the works of St. Thomas is too broad a question to be discussed here. In placing the dates of the composition of the *Summa* we have followed Mandonnet, while being fully aware of the excellent research of Fr. Walz, O.P. (*San Tomasso D'Aquino*, Rome, 1945) and Dr. Martin Grabmann (*Die Werke Des Thomas Von Aquin*, Münster, 1949).

It was after celebrating Mass on the feast of St. Nicholas that Thomas spoke those famous words to Reginald of Piperno who had been his companion on so many journeys: "Ah, Reginald, I can do no more. After what God had revealed to me, I look upon my writings as though they were worthless as straw." It is not to be wondered that the Saint did not finish his masterwork. The wonder is rather that he completed so much of it. His duties as professor, preacher, and spiritual director certainly must have been all-time consuming. We know that many of his brethren as well as though outside the fold of Dominic wrote to him seeking solutions to their philosophical and theological difficulties.³ And over the period of years that he was writing his *Summa* he also composed his commentaries on *Job*, on the part of the *Psalter*, on the *Gospel of St. John*, and on the *Pauline Epistles*. He also completed during this period many commentaries on Aristotle, among them the commentaries on the *Physics*, *Metaphysics*, and *Politics* (Books I to III). Similarly he wrote many of his opuscula over this period of years among them the famous *De Unitate Intellectus Contra Averroistas*. Among the better known disputed questions compiled at this time are his works *On the Soul* and *On the Virtues in General*. The mind cannot but be staggered at the tremendous literary output of the Sage of Aquino over such a comparatively short span of years. He labored indefatigably to bequeath to the Church he loved the most brilliant intellectual heritage of all time.

THE LITERARY GENUS OF THE *SUMMA*

Just as the twelfth century is known as the century of the *Sentences*, so has the thirteenth been rightly designated as the age of the *Summae*. In the Middle Ages the term *Sentences* marked "theses, questions, and treatises taken from the Fathers, theologians, collections of canons, and grouped under determinate viewpoints."⁴

Since however the writings of the Fathers did not always admit of facile explanation and correlation—recall the *Sic et Non* of Abelard—a sort of comparison and classification was imposed upon their works by the compilers of the *Sentences*, in order to harmonize them among themselves and with Catholic dogma. This system gave rise to the question (*quaestio*) which soon became transformed into the disputation (*disputatio*). The compiler's personal solution to the question

³ Among these responses there is a letter addressed to Blessed John of Vercelli who was Master General of the Dominicans at the time of St. Thomas.

⁴ Grabmann, *Introduction to the Theological Summa of St. Thomas*, transl. by John S. Zybura (Herder, St. Louis, 1930), p. 2.

or disputation came to be known as the sentence (*sententia*). Thus we see the sentence as the carefully reasoned explanation of a biblical text and the final term of the lecture (*lectio*). The latter was composed of three elements: the letter (*littera*) or purely grammatical explanation of the words; the sense (*sensus*) or the obvious and immediate signification of the passage; and the sentence (*sententia*) or the hidden meaning contained under the letter.⁵

Thus the word *sentence* came to signify not just a block of Patristic authorities, but the solutions and doctrinal explanations of the Masters; and the ordered collection of the same into a body of doctrine took the name of *Sentences*.

About the year 1200 the term *Summa* appeared in place of *Sententiae*. Grabmann explains the difference between the two: "A *Summa* is a more original systematic abridgement of the subject matter of a given science. Whereas *Sententiae* is preferably the title of dogmatic works, *Summa* denotes the epitomized exposition of various disciplines."⁶

Looking at the general outlines of the *Summae* of Alexander of Hales, St. Albert the Great, Roland of Cremona and others, historians and theologians have observed that the authors all intended the same thing in their works, i.e. they agreed as to the content of a *Summa*. They wished to present a brief, complete, and ordered explanation of the body of Catholic doctrine. A gloss on the *Sentences* of the Lombard attributed to his disciple Peter of Poitiers reads: "A *Summa* is a work containing things to be believed and to be done, and consists in the clarification of propositions of the Faith and the assertion of norms for moral action."⁷

This is the same basic idea which St. Thomas expresses in the Prologue to his *Summa*: "... we purpose in this work to treat of whatever belongs to the Christian religion, in such a way as may tend to the instruction of beginners."

⁵ "The exposition contains three elements: the letter, which is the harmonious ordering of the words, and which is also called the construction; the sense, which is the easy and evident meaning that strikes us at first glance; and finally, the sentence which represents the more profound understanding (of the text) and is not discerned save by exposition or interpretation. Thus the order is: the letter, the sense, and the sentence, and when these three are carefully and accurately set up, then the exposition is perfect." (Hugh of St. Victor, *Didascalion*, Book III, ch. 9. ML 176, 771).

⁶ *op. cit.*, p. 4.

⁷ *Glossae Super Sententias* (Paris, Bibl. Nat., cod. lat. 14423, fol. 411), cited by Grabmann in *Die Geschichte der scholastischen Methode*, vol. II, p. 504.

THE PROPER CHARACTER OF THE *SUMMA*

From the foregoing we must not be led to believe that the *Summa* of Aquinas is merely one of many books. It is unique in the history of theology. A remarkable originality appears throughout the entire work, grandiose as it is simple.

Theology is the science of God according as He has revealed Himself to man by Sacred Scripture and the doctrine of the Church who is the infallible interpreter of divine revelation. God has revealed the most hidden mysteries of his divinity and the effects of nature and grace in order to draw us to Himself. Especially has He revealed the great work of the Incarnation and Redemption, that is to say, the mystery of Christ who, in so far as He is man, is the only true way to reach God, according to the words of the Saviour Himself: "I am the way, and the truth, and the life. No man cometh to the Father, but by me."⁸

Consequently, Theology is divided into three parts: the first part treats of God in Himself and as the first principle of all things; the second discusses God as the ultimate end of all things, especially as the beatifying end of the intellectual creature; the third considers Christ as the true way to gain possession of God. These three parts correspond exactly to the division of the *Summa*. Aquinas insists that nothing but God is considered in Theology. "In sacred doctrine all things are treated under the aspect of God; either because they are God Himself or because they refer to God as their beginning and end."⁹ In another meaningful passage the Angelic Doctor writes: "It belongs to the philosopher and theologian to treat of creatures, but each in his own way. For the philosopher considers creatures as they are in themselves, and hence he inquires into the proper causes and properties of things. The theologian, on the other hand, treats of creatures in so far as they have come from a first principle and are ordained to an ultimate end which is God. Hence Wisdom is rightly called divine since it considers the loftiest cause which is God. As we read in Scripture (*Eccus.* 42: 17): 'Hath not the Lord made the Saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for His glory.'"¹⁰

This intensely theocentric character of sacred doctrine was something entirely new in theological thought of the Middle Ages. Hugh of St. Victor had been principally concerned with the work of the

⁸ John, 14:6.

⁹ *Summa Theol.* I, q. 1, a. 7.

¹⁰ *Prologue to the Second Book of the Sentences.*

Redemption. Gilbert of Porree and Robert of Melun had centralized their work around the whole Christ, that is, in Christ as the head and in the Church militant and triumphant as his mystical body. Peter Lombard fixed his attention on the things and signs of God (*res et signa*). Alexander of Hales, St. Bonaventure, and St. Albert the Great attempted to re-unite all these aspects but they did not meet with much success. St. Thomas placed God in the center of Theology. All other things are merely manifestations of the divinity which is the sole formal and proper object of theological science. "The more something tends toward the true formality of Divinity, the more principally it is dealt with in this science."¹¹

This is not place to expose in detail each part of the *Summa*. All theologians worthy of the name have recognized that each section is assembled with magnificent art: tracts, questions, articles, and objections are brought together with wonderful harmony. Aquinas knew well that a true science cannot exist without order and that the principal defects of many works that had gone before was their lack of order.¹² Unless we can reduce theological conclusions back to their principles in an orderly manner, then we cannot claim for ourselves the theological habit.

As we have already noted, St. Thomas' aim in composing the *Summa* was to supply students of theology with a text that would correspond to their needs. He offered to them and to posterity the absolute fulness of doctrine with remarkable brevity and lucidity. The works of the earlier scholastics multiplied to excess un-profitable questions, articles, and arguments. Aquinas overcame this fault in a most felicitous manner by a process of complete simplification. When we survey the *ensemble* of the *Summa* on its technical side, we see that the systematic arrangement itself is simpler and more perspicuous than in other works of this *genre*. St. Thomas divides his work into parts, the parts into questions, the questions into articles. How much more facile is this than the division of the *Summa* of Alexander of Hales into parts, questions, members, articles, and paragraphs! In Aquinas we find a rigid selectiveness. He shuns all useless questions and discussions as he had promised in his Prologue. The arguments against his position he reduces to three or four; his principal solution to the question has one or two demonstrations (where demonstration is possible) which are incisive and compelling; his answers to the ob-

¹¹ *In I Sent.*, prol. a. 4.

¹² "Conclusions and demonstrations of one science are ordered, and one is derived from the other." (*I-IIae*, q. 54, a. 4, ad 3).

jections are irrefutable. At the same time the fulness of doctrine is not sacrificed. No essential part is ever overlooked by Aquinas. Every question and article have their own importance in the exposition of Catholic truth.

To quote Grabmann: "By emphatically shifting the centre of gravity in his articles from the arguments *pro et contra* to the *corpus articuli* and to the *responsio principalis* he has increased the compactness, soundness, depth, and clarity of his exposition to an extraordinary degree. In earlier authors the main stress is laid on the arguments *pro et contra* which are often massed in great number. With many the objections and answers, and still other difficulties against these answers, are so intermingled that the perspicuity of exposition suffers considerably."¹³

Such profundity is obviously not intended for novices in the intellectual life as Cardinal Cajetan notes in his monograph on the Prologue: "This work is commended to beginners not by reason of its easiness or the superficial and introductory character of its tracts, but rather because of the fact that it has shunned all superfluities and repetitions, and contains everything in perfect order."¹⁴

Neither is the *Summa* meant for the intellectual dilettante. It is to be studied and not merely read. As Gilson has accurately observed: "There are books that seem clear when we read them for the first time, but which become obscure when we begin to ponder their content. There are others which appear obscure at the first reading, but became clear as we meditate on what they contain. The works of the truly great authors and most especially the *Summa* of St. Thomas belong to this second category."¹⁵

THE TECHNIQUE AND STRUCTURE OF THE INDIVIDUAL ARTICLE

The individual article in the *Summa* usually admits of a four-fold division: 1) The statement of the question in brief and concise terms; 2) Objections against the position of St. Thomas; 3) Solution of the proposed question; and, 4) Response to the objections. Let us examine briefly these component parts.

First of all, we should note that the title placed at the head of each article in most editions of the *Summa* was not placed there by

¹³ *op. cit.*, p. 81.

¹⁴ Leonine ed. t. IV, p. 5 a.

¹⁵ *Saint Thomas d'Aquin* in the collection *Les moralistes chretiens*, p. 16, Paris, 1930.

St. Thomas himself. The editors of each edition have inserted these in order to facilitate the reading of the article. The authentic statement of the question is found only at the beginning of each question where Aquinas enumerates and distributes all the articles of the question. Each one of these titles contains the statement of a true question or problem as it would be expressed in the rigorously technical manner of Aristotle. Each article involves a doubt, real or methodical, as to the existence, mode of existence, properties, or various other ramifications of some particular reality. This doubt is expressed in the title of each article by the Latin word *utrum* (whether). This word properly and directly signifies that there is some alternative, *utrum . . . necne* (whether . . . or not). But let us allow Aquinas himself explain the peculiar meaning of this word.

"We always use the word *utrum* when we are dealing with opposites; as, for example, when we ask whether an object be white or black, which are opposites by way of contrariety; and whether an object be white or non-white, which are opposites by way of contradiction. We do not ask however, whether a particular object be a man or white, save from the supposition that humanity and whiteness are incompatible in one subject. In this way, for example, we ask whether Cleo or Socrates is coming, supposing that both are not coming together. As we have said, however, this method of questioning in those things that are not opposites is in no way according to necessity, but only by way of supposition. Therefore we use this word *utrum* only with respect to those things that are necessarily opposites. In other things however we speak only according to supposition, since only opposites from their very nature cannot exist together."¹⁶

Such a placing of the question demands a strict examination and an ordered reasoning process concerning the arguments that have been put forth for the other part of the alternative. This is the sole way of giving a well thought out answer to the problem at hand. Thus, we have the second part of the article which is properly called the dispute or discussion (*disputatio*).

In raising objections immediately after he has stated the question St. Thomas is following Aristotle who insists that

"... to get clear of difficulties it is advantageous to discuss the difficulties well; for the subsequent free play of thought implies the solution of the previous difficulties, and it is not possible to untie a knot of which one does not know. . . . Hence one should have surveyed all the difficulties beforehand . . . because people who inquire without first stating the difficulties are like those who do not know where they have to go; . . . He who has heard all the contending arguments, as if he were the party to a case, must be in a better position for judging."¹⁷

¹⁶ In X Metaphysic., lect. 7. ed. Cathala, n. 1060.

¹⁷ Aristotle, II Meta., ch. 1 (Ross trans.).

St. Thomas calls this phase of scientific investigation the disputative process (*processus disputativus*). It always begins with the stereotyped formula: *Ad primum . . . ad secundum . . . ad tertium . . . sic proceditur*. This might be rendered freely as "With regard to the first . . . second . . . third . . . question, we proceed thusly." The word procedure (*processio*) as used by Aquinas signifies an ordered movement of the intellect in search of truth by means of dispute.¹⁸

Immediately following upon the objections St. Thomas places his *Sed contra* (On the contrary). Generally this contains either quotations from Sacred Scripture, the Fathers, or the magisterium of the Church. It is most fitting that we find arguments from authority here. For as the Angelic Doctor himself insists, "Although the argument from authority based on human reason is the weakest, yet the argument from authority based on divine revelation is the strongest."¹⁹

The third part of the article is called the *corpus* and in it we find the problem brought to a definitive solution. Grabmann's determination of the nature of the body of the article is brief and accurate:

"As to the *corpus articuli*, which may be regarded as the entelechy of the whole article, all its parts aim to state and solve the question briefly, precisely, and clearly; far from being modeled after a fixed pattern or plan, it shows variations corresponding to the various bearings of problems. Superfluous accessories and distracting digressions are avoided. Under the influence of his great didactic purpose, the author exercises the sternest self-control and limitation. The solution to the question, whether in one or more theses or conclusions, is formulated sharply and precisely; wherever possible, it is demonstrated in a manner that is clear and convincing. In the case of theses for which a strict demonstration is not to be had, St. Thomas notes (at least implicitly) the purely probable character of his argumentation, or altogether foregoes an answer. . . . Here it is not so much the dialectician as the metaphysician that comes to the fore. The great metaphysical principles illumine his process of demonstration."²⁰

The Latin word *dicendum* (it must be said) expresses perfectly the character of the answers that Aquinas gives his readers. For his answer banishes all doubts and fortifies the intellect with the possession of incontestable truth. St. Thomas calls this part the demonstrative process (*processus demonstrativus*) in contradistinction to the disputative or dialectical nature of the second part of the article.²¹

The final section of the article is given over to the objections pro-

¹⁸ cfr. *De Potentia*, q. X, a. 1.

¹⁹ *Summa Theol.* I, q. 1, a. 8, ans. to 2nd obj.

²⁰ *op. cit.*, p. 83-84.

²¹ Aquinas often contrasts these two modes of procedure. See especially: *In IV Metaphysic.*, lect. 1, n. 529; *In I Post Analytic.*, lect. 20, n. 6.

posed in the second section. The erroneous notions contained therein are implicitly dispelled in the body of the article, but St. Thomas nevertheless destroys them one by one, thereby throwing more light on the problem he is discussing.

CONCLUSION

Thus we have pointed out in a fashion necessarily general the splendor of the *Summa* of Aquinas. It is an inexhaustible font of eternal verities, and he who drinks of its waters will never thirst for truth.

"It may be said without exaggeration that there is no department of human life or action, social or individual, which cannot, by the application of the teaching of the *Doctor Communis*, be established on the lines that are in accord with the Divine Idea. In his writings, *especially in the Summa*, (italics mine), will be found the principles through the operation of which perfection can be secured in personal, family, economic, and state life as well as in art, science, and literature. Under his guidance it becomes clear how all these may attain their fullest possible natural development, whilst remaining subordinate to and directed towards the supernatural. . . . It is our duty not to rest idle by the side of this vast treasure; we must strive to make it our own and utilize it for the direction of personal and social activity, with the conviction that in this way lies the restoration of universal order for which all are sighing, and towards which the world will continue to grope in vain unless it consents to have its searchings lighted by Him Who bears the title of Sun of Wisdom."²²

²² *The Voice of A Priest*, by Edward Leen, C.S.Sp., D.D. (Sheed and Ward, New York, 1946), p. 165.

SPIRIT AND LIFE

MARK JOSEPH DAVIS, O.P.



HE CATECHISM tells us that God made us to know Him, to love Him, and to serve Him in this world, and to be happy with Him in the next. The psychologist tells us that we cannot love anything unless we first know it. By faith we know that our perfection in heaven will consist in seeing God face to face, in loving Him with a perfect love, and will be proportioned to the degree of our love of God while on earth. This love, we say, is founded upon our knowledge of Him.

It is true, of course, that we can know the existence of God, and even something of His perfections, by our own reason, but this is so difficult, and so few attain to it without error, that God Himself has provided two sources by which we may know Him and His perfection safely and easily. These are the two founts of Revelation, viz., Tradition and Scripture. Now no one knows God better than He Himself, and no one can tell us about God better than God Himself. This He did, especially in the seventy-two Sacred Books of the Bible. These Books, since they have God for their Author, are totally free from error. He inspired the sacred writers to write as they did for our sake, for our instruction and for our training in good works, "that the man of God," as St. Paul says, "may be perfect, completely equipped for every good work."¹ It would seem, then, since God has done this much, that any sincere seeker of heaven should make use of this provision of God by reading and studying the Bible.

Of course, it is not absolutely necessary for salvation that everyone read the Bible. There were many saints who could not even read; as a matter of fact, the Church has condemned the statement that it is necessary for everyone to read Sacred Scripture.² Though the Popes and Doctors have insisted on this through the centuries, they have never ceased to encourage the

¹ 2 Tim. 3, 16. Spencer version.

² Denz. 1429, sqq.

faithful to read the Sacred Word of God. This is not a contradiction, however, for their only motive was to foster greater love of God through better knowledge of Him. They did not say that one would go to hell for not reading the Bible, but did insist that one could love God more and have a higher place in heaven from a thorough knowledge of the Scriptures, a good intention being presupposed. The saying of St. Jerome is well known: "To be ignorant of the Scriptures is to be ignorant of Christ."³ Our Holy Father Pope Pius XII tells us in his encyclical *Divino Afflante Spiritu* of 30 September, 1943: "This, the author of salvation, Christ, will men more fully know, more ardently love and more faithfully imitate in proportion as they are more assiduously urged to know and meditate the Sacred Letters, especially the New Testament."⁴ He also quotes St. Jerome: "If there is anything in this life which sustains a wise man and induces him to maintain his serenity amidst the tribulations and adversities of the world, it is in the first place, I consider, the meditation and knowledge of the Scriptures."⁵ Pope Benedict XV also wrote: "Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."⁶

The Church has done more than merely encourage the faithful to read the Bible continuously. Loving Mother that she is, she has always taken every means to make this reading easier and safer for all the faithful especially in the training of biblical scholars. As far back as the fourth century Pope Damasus commissioned St. Jerome to make a good translation of the Bible from Hebrew and Greek into Latin. In order to fulfil his task more perfectly, St. Jerome went to live in Bethlehem, Palestine, where he was continually trying to perfect his knowledge of the Hebrew tongue. His translation became known as the Vulgate, since it was used by most of the faithful. Even passing over the many translations and versions from the Vulgate after Jerome's time, we can see the solicitude of the Church very clearly in just the last two generations.

³ *Prol. in Isaïam*; PL 24, col. 17.

⁴ Translated in *Rome and the Study of Scripture*. Fourth edition, St. Meinrad, Indiana, 1946. p. 105. All references to Papal documents will be to this work, unless otherwise noted.

⁵ *Prol. in Ephesios*; PL 26, Col. 439.

⁶ *Spiritus Paraclitus*, p. 78.

THE WORK OF RECENT POPES

There is, first of all, the encyclical of Pope Leo XIII, *Providentissimus Deus*, written in 1893. This famous encyclical is to biblical studies what *Rerum Novarum* is to economics. In this letter he not only taught many reasons for studying Sacred Scripture, but also laid down regulations for the courses of Sacred Scripture to be followed in all seminaries. He insisted that the clergy, unlike the body of the faithful, have a definite obligation to study the Sacred Books, for it is the duty of the clergy to expound the Scriptures to the faithful. Not satisfied with this, he approved and praised the newly founded Biblical School of the Dominicans in Jerusalem. In Rome he instituted the Pontifical Biblical Commission "a Commission of men of learning whose duty shall be to effect that in every possible manner the divine text will find here and from every quarter the most thorough interpretation which is demanded by our times, and be shielded not only from every breath of error, but also from every temerarious opinion."⁷ His successor, Pius X, continuing Leo's solicitude, established at Rome in 1909 a Pontifical Biblical Institute, which he confided to the care of the Jesuits. These two Popes, together with their successors, Benedict XV, Pius XI and Pius XII, have never failed to encourage bible societies, such as the Society of Saint Jerome, which strives to promote among the faithful, and to facilitate, the truly praiseworthy custom of reading and meditating on the holy Gospels.⁸ They have always encouraged better translations of the Bible into intelligible language, provided these were done in accordance with the regulations of the Church. Each of these Pontiffs has written at least one outstanding encyclical on the study of Sacred Scripture.

All of this, of course, is only by way of encouragement and exhortation. Since the reading of Sacred Scripture is not absolutely necessary for salvation, the Popes can only urge us to read the Bible, so as to live our Catholic faith more fully, to know and love God more. They can point out to us what they have done to help us to a better and easier understanding of the Bible. They can remind us of the strict regulations they have laid down for the training of scholars who, in their turn, will enlighten us from the pulpit and platform on the deeper problems of the Sacred Books. They can even point to the indul-

⁷ Encyclical *Vigilantiae*, p. 31.

⁸ Cf. *Divino Afflante Spiritu*, p. 8.

gences they have provided for the daily reading of the Bible. But they cannot make us read the Bible; nor can they do our reading for us. Each one of us, taking advantage of their labors, must read the Bible himself. Consider just the words of our present Holy Father:

Whosoever considers the immense labors undertaken by Catholic exegetes during well nigh two thousand years, so that the word of God, imparted to men through the Sacred Letters, might daily be more deeply and fully understood and more intensely loved, will easily be convinced that it is the serious duty of the faithful, and especially of priests, to make free and holy use of this treasure, accumulated throughout so many centuries by the greatest intellects. For the Sacred Books were not given by God to men to satisfy their curiosity or to provide them with material for study and research, but, as the Apostle observes, in order that these Divine Oracles might "instruct us to salvation, by the faith which is in Christ Jesus" and "that the man of God may be perfect, furnished to every good work" (2 Tim. 3, 15, 17).⁹

THE BIBLE AND THE SPIRITUAL LIFE

For those who are striving for a perfection more than the bare minimum of the Catholic life there are held up countless instances of saints who had little more than the Bible (and, of course, the grace of God). It is said of St. Dominic that he always carried about with him a copy of the Gospel according to St. Matthew and the Epistles of St. Paul. St. Thomas Aquinas and St. Albert the Great wrote commentaries on the chief books of the Bible. St. Vincent Ferrer spent three years just studying the Bible, in preparation for his work as a preacher. How many times do we read in the life of the Little Flower of Jesus that she had recourse to the Bible in times of trouble and doubt, and the wonderful consolations she received from it. Every spiritual writer, whether for laity or religious, urges frequent reading of the Sacred Word of God as one means of becoming a better servant of God. As an instance of this, Fr. Reginald Garrigou-Lagrange, O.P., says:

If with humility, hope, and love, we read the divine words of Scripture, which are spirit and life, they contain for us a special grace that daily inclines us more to imitate the virtues of Christ, His meekness, patience, and heroic love on the cross. Besides the Holy Eucharist, the true food of the saints is to be found in the Scriptures: the word of God, transmitted by His only Son, the Word made flesh. Hidden under the letter is the living thought of God, which, if we are docile, the gifts of understanding and wisdom will make us penetrate and taste more and more.

⁹ *Divino Afflante Spiritu*, p. 102.

New lights and new strength will be found in the Scriptures, especially in the Gospels, when they are often reread with respect and love. God has put inexhaustible virtue in His word. When a person who has read a great deal and is tired of almost all books, approaches the close of life, he turns again to the Gospel as to the true prelude of the light which enlightens souls in eternal life.¹⁰

THE BIBLE AND THE ROSARY

The late Fr. M. J. Lagrange, O.P., urged Rosarians to read the Bible so that they would have good fruit for their meditations on the mysteries of the Rosary:

The Rosary is a resume of the Gospel, turning us toward the end which the Incarnation and the Passion of Our Lord Jesus Christ causes us to hope for.

Does the Rosary then take the place of reading the Scriptures, and render it unnecessary? We should say, rather, that it calls for it, that it makes it necessary if we really wish to have before our eyes the mysteries that we are to meditate upon.¹¹

Fr. Lagrange goes on to say that the Rosary, as a reflection of the life of Jesus, is incomplete. It says nothing of the teaching of the Saviour. The child of Mary's Rosary should be drawn, according to his or her capacity and leisure, to follow the revelation of the Gospels through the Acts and the Epistles, especially of St. Paul. Then, having perceived with what firmness St. Paul affirms that the value of the Old Testament is to prepare souls for Christ, one who loves the Rosary will wish to know those prophecies to which the Evangelists and Apostles allude. He will go back through the course of time to Jeremias, the image of the despised and suffering Messiah, to Isaías who wished to tear open the heavens that Emmanuel might descend, to David, the type of the king anointed with the divine anointing, to Moses, the lawgiver whose work is now but a figure. Thus will the designs of God the Creator and Redeemer appear more living and hence more vital to himself from contact with the inspired book, which is a contact with the Spirit of God. The Rosary will then have borne all its fruits.

Later, when speaking of the study of St. Paul's Epistles, Fr. Lagrange brings out the point that it is not necessary for all as a means of salvation to read the Bible:

These two readings supplement one another, the reading of Paul is indispensable to those who wish to follow in themselves the consequences of the Re-

¹⁰ *The Three Ages of the Interior Life*, tr. by Sister M. Timothea Doyle, O.P. St. Louis, B. Herder Book Co., 1948. pp. 248-9.

¹¹ *The Bible and the Rosary*, by M. J. Lagrange, O.P., *Dominicana*, Winter, 1940, p. 240.

demption, whereas the Gospel suffices for docile souls who are captivated and carried along directly by Jesus. Let us repeat, for the consolation of the more simple, that they can be satisfied with the oral teaching of their pastors who are instructed in Scripture and in tradition. It is for each to gauge his strength. For that the best way is to try.¹²

DIFFICULTIES FOR BEGINNERS

This brings up another problem which the beginner will surely encounter. St. Athanasius, speaking of St. Paul's Epistle to the Hebrews, says: "Here, as indeed is expedient in all other passages of Sacred Scripture, it should be noted, on what occasion the Apostles spoke; we should carefully and faithfully observe to whom and why he wrote, lest, being ignorant of these points, or confounding one with another, we miss the real meaning of the author."¹³ The same will have to be said of all the Sacred Books; and, a certain sense, this is true especially of the New Testament. If you know that St. John wrote his Gospel many years after the other three had been well circulated, you will understand why he rarely mentions anything they do: he presumes they are well known, and wants to fill in some details to emphasize the divinity of Christ. If you are aware of the immoral condition of the city of Corinth, you will understand why St. Paul inveighs against such sins in his letters to the Christians of that city. If you know that the Thessalonians had misunderstood many of St. Paul's teachings regarding the Second Coming, you will appreciate why he writes, in his Epistles to the Thessalonians, that certain signs must precede this Second Coming.

Now, it is not necessary to take a course in Sacred Scripture in order to learn all these prerequisites—and, therefore, to begin reading the Bible. Practically all the popular versions now published in English contain some sort of introduction explaining such things as were just mentioned. Also, when there is a difficulty in the interpretation of a text, these versions usually explain it in a footnote, according to the analogy of faith. The Douay-Rheims version gives a short historical background at the beginning of each book, a summary at the head of each chapter, and maps for a better understanding of the places mentioned; present editions of this version also give the encyclical *Providentissimus Deus* of Pope Leo XIII. The version of Fr. Fran-

¹² *op. cit.*, Autumn, 1941, p. 161.

¹³ *Contra Arianos*, I, 54; PG 26 col. 123.

cis A. Spencer, O.P., is a translation of the New Testament from the original Greek, and provides excellent introductions to all books of the New Testament, with a short life of the human authors and a division of the books; summaries are provided, even within the chapters, and texts are well explained. The same things can be said of the Confraternity and Westminster editions.¹⁴ So it is really not necessary to prepare for reading the Bible by a long course in scriptural background.

The main thing is to read the Bible, continually, daily. It is the Word of God, written by Him for us. We cannot be passive; we must actively take advantage of this great aid to love of God which He has Himself provided for us. As to the method of procedure in reading the books of the Bible, we have already seen the order proposed by Fr. Lagrange. Pope Benedict XV offers us an order given by St. Jerome. Writing to the Roman matron Laeta about her daughter's training, he says:

Every day she should give you a definite account of her Bible-reading. . . . For her the Bible must take the place of silks and jewels. . . . Let her learn the Psalter first, and find her recreation in its songs; let her learn from Solomon's Proverbs the way of life, from Ecclesiastes how to trample on the world. In Job she will find an example of patient virtue. Thence let her pass to the Gospels; they should always be in her hands. She should steep herself in the Acts and the Epistles. And when she has enriched her soul with these treasures she should commit to memory the Prophets, the Heptateuch,¹⁵ Kings and Chronicles, Esdras and Esther; then she can learn the Canticle of Canticles without any fear.¹⁶

Of course, such strenuous labors need not be exerted by all! It is enough to read the Sacred Scriptures often to be acquainted with them. It does, however, take a determined effort to choose continually to read the Sacred Books, especially in these days when new books (which do not have God for their author) are being produced by the thousands every month. There were over

¹⁴ Before the publication of the encyclical *Divino Aflante Spiritu* in 1943, it was generally believed that the decree of the Council of Trent intended only translations from the Latin Vulgate to be used for the faithful. Pope Pius XII, however, denied this interpretation, and even encouraged translations from the original languages. For this reason, then, the translation of Fr. Spencer, published by Macmillan in 1937, should become more and more popular. Although the New Testament of the Confraternity edition is from the Vulgate, the members of the Catholic Biblical Association are using the oldest available Hebrew and Greek manuscripts for their edition of the Old Testament.

¹⁵ That is, the first seven books of the Old Testament, from Genesis through Judges, which were sometimes bound in one volume.

¹⁶ *Epist.* 107:9.

750,000 published in the United States last year alone. It is to be expected that at first the good-willed reader may not find delight in the Scriptures, especially when he or she compares them with other, non-divine books. St. Jerome was so determined to remove all obstacles to knowledge of the Bible that after his baptism he withdrew into the desert. But yet he later wrote of his first days:

Wretch that I was! I read Cicero even before I broke my fast! And after the long night-watches, when memory of my past sins wrung tears from my soul, even then I took up my Plautus! Then perhaps I would come to my senses and would start reading the Prophets. But their uncouth language made me shiver, and, since blind eyes do not see the light, I blamed the sun and not my own eyes.¹⁷

But in a brief space he became so enamored of the "folly of the Cross" that he replied to a man who quoted an apocryphal book: "A book I have never so much as read! For what is the good of soiling one's hands with a book the Church does not receive?"¹⁸ To this we might also add the testimony of St. Augustine:

Only those books of Scripture which are called canonical have I learned to hold in such honor as to believe their authors have not erred in any way in writing them. But other authors I so read as not to deem anything in their works to be true, merely on account of their having so thought and written, whatever may have been their holiness and learning.¹⁹

The Church, then, Our Mother, anxious to have us be more and more perfect like our Father in heaven, has never ceased to do all in her power to provide us with reliable and intelligible texts of the Sacred Scriptures. We, in our turn, reading and meditating on the Sacred Word, especially the New Testament, will realize very soon the truth of Our Lord's saying: "The words which I have spoken to you are spirit and life."²⁰

¹⁷ *Epist.* 22:30.

¹⁸ *Adv. Vigil.*, 6.

¹⁹ *Ep.* 82, *ad Hieronymum*, cited in *Summa Theol.*, I, q. 1, a. 8, ad 2.

²⁰ John 6, 64.

THE TONKIN MARTYRS

MARTIN CONNORS, O.P.



ON FEBRUARY 16, 1951, word was received from the Most Reverend Paul A. Skehan, O.P., S.T.M., Procurator General of the Order of Preachers that the holy martyrs of Tonkin will be beatified on the Feast of Saint Peter Martyr, April 29 of this year. The following is a translation of the decree issued by the Sacred Congregation of Rites and printed in *L'Osservatore Romano* on the thirteenth of February.

Our Lord Jesus Christ, in order that He might accomplish the redemption of the human race, came into the world made man and "has redeemed us to God with His blood" (*Apoc.* 5:9), "blotting out the handwriting of the decree that was against us . . . fastening it to the cross" (*Col.* 2:14), on which indeed He was slain, but even in death triumphed as He foretold. "And I, if I be lifted up from the earth, will draw all things to Myself" (*John* 12:32).

Now because the Church is clothed in the person of the divine Redeemer and carries on His work, it must undergo with Him similar trials. The Lord Himself clearly prophesied this, saying: "If they have persecuted Me, they will also persecute you" (*John* 15:20), which in fact has evidently been proved. For the Church, from the beginning up to our own times, has always suffered persecutions, but as victor she always triumphs and is invigorated with new strength. As St. Ambrose writes: "For by the death of martyrs religion is defended, the Faith is spread, and the Church is strengthened: the dead have conquered, the persecutors have been vanquished" (*De exc. Satyri.* PL 16, 1384).

From the year 1856 to 1862 fierce was the persecution instigated by King Tu Duc which the Tonkinese Church bore with wonderful fortitude in the two Apostolic Vicariates committed to the care of the Order of Preachers. For during this time, many thousands of Christians fortified with divine aid, preferring to undergo death rather than renounce their Faith, were barbarously slaughtered. From among these, two Vicars Apos-

tolic and others were inscribed among the ranks of the Blessed by the Venerable Pius X on April 15, 1906. The cause of 1288 Christians who suffered this persecution was introduced before this Sacred Congregation on November 14th, 1917. Since however an individual juridical treatment of each and every one of these defenders would be impossible, the postulators meanwhile have prudently selected (from among those who cause had been introduced and Apostolic process honored) only twenty-five the cause of whose martyrdom would be treated by this Sacred Congregation. These are: 1. Joseph Mary Diaz Sanjurjo, O.P., Bishop of Plataea and Vicar Apostolic of Central Tonkin; 2. Melchior García Sampedro, O.P., Bishop of Tricomia and Vicar Apostolic of Central Tonkin; 3. Dominic Ninh; 4. Lawrence Ngôn; 5. Dominic An-Khâm; 6. Luke Cai-Thin; 7. Joseph Cai-Tà; 8. Dominic Mao; 9. Vincent Tùòng; 10. Dominic Nguyễn; 11. Andrew Tuóng; 12. Dominic Nhi; 13. Peter Da; 14. Joseph Tuân; 15. Peter Dúng; 16. Peter Thuân; 17. Vincent Duong; 18. Dominic Toài; 19. Dominic Huyền; 20. Dominic Mâu, priest of the Order of Preachers; 21. Joseph Tuân, priest of the Order of Preachers; 22. Joseph Tuc; 23. Dominic Câm, priest of the Third Order of Preachers; 24. Thomas Khuóng, priest of the Third Order of Preachers; 25. Paul Dounq.

Over and above those already honored with beatification, these twenty-five constitute the glorious army of the Tonkinese martyrs.

The veracity of the witnesses can in no way be doubted with moral certitude, since their testimony is in agreement with the documents.

The formal martyrdom of these servants of God which was instigated by the tyrannical ruler has been established conclusively from the acts and decrees of this same ruler. We know with historical certainty that Tu Duc had a violent hatred for the Catholic religion. It seems that some kind of a political motive in regard to foreigners is not to be denied, but the true and principal motive was hatred for religion. For he prohibited under pain of death the preaching of the Catholic religion by all European missionaries; ordered that all sacred furnishings should be burned; that churches rectories, and sisters' convents should be destroyed. From these and other similar commands, the hatred of Tu Duc against Christians in general and Bishops, priests and religious in particular is clearly made evident.

No political motive can be alleged however with regard to

his subjects, because if they had abjured the Catholic Faith they would have been delivered from his wrath immediately. Furthermore, it has been established from the records, that it was proposed to all that they trample on the Cross as a condition without which they could not escape death.

All of the aforementioned facts were examined with diligent care in the Antepreparatory Congregation held on May third, 1949, in the presence of the Most Reverend Cardinal Alexander Verde, Official of the Cause. On February twenty-first of the following year the Preparatory Congregation took place. Finally on January thirtieth of this year, the General Congregation was held in the presence of His Holiness Pope Pius XII. In this Congregation the same Cardinal Official proposed this question to be decided: *Whether the martyrdom and the cause of martyrdom, as well as the signs or miracles in the case concerned and the effect treated of is established with certainty.* The Most Reverend Cardinals, the Officiating Prelates, the Fathers and Consultors cast their votes. The Holy Father deferred the final decision until today.

Then, having summoned before him the Most Reverend Cardinal Alexander Verde, Official or Relator, Reverend Father Salvatore Natucci, Promotor General of the Faith, the Secretary, and myself, after the Holy Sacrifice had been piously offered, His Holiness decreed: *So clearly has it been established concerning the martyrdom and the cause of martyrdom of Joseph Mary Diaz Sanjurjo and Melchior Garcia Sampedro, and their twenty-three companions, as conceded by the signs or miracles and every other necessary and opportune dispensation, that the further steps in the process may be taken.*

He commanded that this decree should be public law and entered into the Acts of the Sacred Congregation of Rites.

Given at Rome, February 11, in the year of Our Lord nineteen hundred and fifty-one.

CLEMENT CARDINAL MICARA,
S. R. C. Pro-Prefect.

CONSOLATIONS IN TEMPTATIONS AGAINST THE FAITH (Treatise of St. Vincent Ferrer)

Translated by
VINCENT REILLY, O.P.

In his preface to the *Treatise On The Spiritual Life* St. Vincent Ferrer says: "I wish to use but few words and to address myself to the humble and simple of heart, whose only desire is to accomplish what may appear to him to be most available for rendering himself pleasing to God."

In the treatise translated below St. Vincent again is speaking "to the humble and simple of heart." He is not speaking to the seekers of spiritual nosegays. He speaks from the heart, from his own experience in temptation. For those who are honestly striving to follow Christ, St. Vincent's words will be encouraging. They outline an attitude of confidence and cheerfulness in the face of the clever attacks of Satan.

For those who have never tried to follow Christ closely this treatise may not be impressive. Such people are not much concerned with temptations against the Faith. They are too busy offending against the teachings of that Faith. However, this treatise should be instructive to all. If we are not tempted internally we may soon perhaps be tempted externally, as many members of the Church militant in Europe and Asia.

It would not do for the translator to be verbose when the author was so brief. "Take and read."

INTRODUCTION



HERE OCCUR TO ME at this time nine consoling aids against the temptations or doubts that arise in the minds of devout people with regard to the profound matters of the Christian Faith. There are three by which the Faith is strengthened by means of the action of our guardian King; three by which the struggling servant is encouraged in the Faith; three by which the Faith is glorified in the face of the attacking enemy.

THE CONSOLING THOUGHT OF GOD

Our first consideration is the unlimited power of our King Himself, Jesus Christ—God and man. Through His merits the Catholic Faith is strengthened in the hearts of His creatures. God's power transcends all man's words, thoughts and ideas. He, as the Apostle says, "is able to do all things more abundantly than we desire or understand, according to the power that worketh in us" (*Eph. 3, 20*).

Thus, when some doubt arises in the mind about a marvelous mystery of the Faith, we should immediately rest secure in the almighty power of God. We read that, when the Blessed Virgin anxiously asked how she could conceive and yet remain an obedient virgin, the Angel comforted her by proclaiming the almighty power of God, saying "Because no word shall be impossible with God" (*Lu. 1, 37*). A servant of Christ faced with a temptation regarding a marvel of the Faith should similarly use the omnipotence of God as a weapon and say: "No word shall be impossible with God."

The second aid is His infallible truth. Just as the first Truth, God Himself can not be deceived, so He can not deceive. Richard of St. Victor, in his book on the Trinity, tells us why: "Since the incarnate truth of God, Christ, the Lord, has Himself taught us the mystery of the Christian Faith, we should certainly feel a great and consoling security relative to the teachings of the Faith. We can in no way be deceived by them, unless we are deceived by Him, Who can in no way be deceived, nor deceive." Augustine says in the second chapter of *The City of God*: "In order that man might more confidently attain to the truth, the Truth Itself, the Son of God, having become man, established and founded the Faith."

That being the case, the Christian, stalwart in the face of temptations against the Faith, should use as weapons the solid truths of Holy Scripture, after the example of Christ. He escaped His tempter not so much by power as by wisdom rooted in the authority of Holy Scripture. One can say with the Psalmist before each and every attack of temptation: "The truth of the Lord remaineth forever."

The third aid is God's incomprehensible Goodness. He is not only good in Himself and better than all others. He is absolutely sublime. Dionysius says, (*The Divine Names*, ch. 1), "He Himself is the complete essence of Goodness." It was fitting then that He accomplish the works of human redemption not merely well,

but even in a sublime way. According to the same Dionysius, "It belongs to the sublime to use sublime means." Most fittingly then did God become incarnate in the accomplishment of our redemption. In this way human nature was established in sublime being, that is, in divine being. Most fittingly did He preserve His Virgin Mother intact. In this way, she is made perfect according to a sublime degree of chastity. Most fittingly the God-man suffered and died for us, for, because of this, the human race is granted eternal life by a sublime right. Most fittingly also did He give His Body as food and His Blood as drink, for, in this way, man is fed with sublime nourishment for his spiritual life. The same is true of the other mysteries of our Faith.

Thus, against doubts about the Faith, as, for instance, why the mystery of man's redemption was accomplished as it was and not in some other way, the servant of Christ ought to be forearmed by what was written of the works of creation: "God saw all the things that he had made, and they were very good" (*Gen. 1*).

THE FAITHFUL ENCOURAGED BY THESE TEMPTATIONS

The servant of God, who is tempted against the Faith, should be consoled first of all, because he is purged of sin by such temptations. In the ordinary case, a man is allowed to be struck by temptations against the Faith as a punishment for some previous arrogance. Hence the Sacred Doctors teach that it was not without significance that, of the Apostles, Peter was struck with temptations against the Faith. He presumed in his own strength in a singular manner.

Now the devout servant of Christ patiently, even joyfully bears the punishing labors and afflictions of the body because of his hope of overcoming sin. He should, of course, bear the wearisome and disturbing spiritual attacks on his Faith just as patiently and joyfully, strong in the Faith. In this way will he be preserved from the sin of arrogance, which is particularly displeasing to the Lord. This is in accord with what is said by St. Peter: "Now you must for a little time made sorrowful in divers temptations: that (there may be) the trial of your faith, much more precious than gold which is tried by the fire."

In the second place, man is made strong in the Faith. The true Faith of a Christian grows in an special way in the midst of temptation and is strengthened by tribulations. Hence we read

that, when the Apostles besought the Lord: "Increase our faith," the Lord said, showing them how to act: "If you had faith like to a grain of mustard seed, you might say to this mulberry tree: Be thou rooted up and be thou transplanted into the sea. And it would obey you." According to St. Gregory, in his book, *On Morals*, the Lord has compared the Faith to a grain of mustard seed for the following reason: Just as the power of the tiny mustard seed is made known and waxes greater after it has been ground, so the true Faith of a Christian is particularly perfected in strength when rudely ground by the millstone of temptation.

Thus the devout and faithful servant of Christ ought to rejoice in the Lord when, firm in the Faith, he is troubled by temptations about the Faith itself. St. James has told us "Count it all joy when you shall fall into divers temptations: knowing that the trying of your faith worketh patience. And patience hath a perfect work: that you may be perfect and entire, failing in nothing" (*James* 1).

In the third place, our life is ennobled by temptations of this kind. Since spiritual persons, by divine arrangement, are allowed to be tempted in this world, according to their strength and capacity (as the Apostle says, *I Cor.* 10), it is a strong proof of spiritual strength and nobility in a man, if he be exposed to great temptations, such as temptations against the Faith. It is a matter of great joy and consolation for the faithful of Christ to see themselves, like the noble saints, strong in the Faith, though hard pressed by temptations against Faith. In this regard the Apostle says: "Giving thanks to God, the Father, who hath made us worthy to be partakers of the lot of the saints in light" (that is in Faith): "Who hath delivered us from the power of darkness" (the absence of Faith), (*Coloss.* 1).

ENCOURAGEMENT IN THE FACE OF THE ENEMY

In this there is real glory for the Faith over the attacking enemy.

In the first place the Faith is not easily wrecked by the enemy. According to St. Augustine, commenting on St. John, it is the foundation of the whole spiritual edifice in man. Hence, though the whole spiritual man trembles with fear at a slight blow given to a spiritual foundation of this sort, still it is extremely rare that the Faith collapses, just as, in the destroying of a building, the foundation must be reached last. Thus, according to the Doctors of Theology, though all the infused virtues

are lost by any mortal sin, still Faith and Hope remain. Even in the demons and the damned, all other virtues being totally destroyed and annihilated, Faith alone perdures immovably.

Generally then, the intention of the devil in striking at the Faith of a servant of Christ is not to cast him into the abyss of infidelity. Rather it is done in order that the man, suffering fear and sadness, may lose his sweetness of spirit and devotion in prayer. Then, putting aside his zeal for contemplation, he may become immersed in business and secular occupations. In the Lives of the Fathers we read that this happened to many of them. "No man being a soldier to God, entangleth himself with secular businesses: that he may please him to whom he hath engaged himself" (II *Tim.* 2).

Therefore let the servant of Christ take care lest he be overcome by the tedium or annoyance of temptations of this sort. Let him not, by way of remedy, occupy himself with unnecessary or superfluous activities, while at the same time putting off his spiritual exercises. On the contrary, as often as he feels himself struck in the foundation of the Faith, let him remain firm in his spiritual purpose and say with the Apostle: "Other foundation no man can lay, but that which is laid: which is Christ Jesus" (I *Cor.* 3). According to the gloss this foundation is the Faith of Christ. Another noteworthy comment on this text is that of Augustine in his book on Faith and works: "By Christ's grace, the Faith, working through love, allows no one to perish, when it is fixed as a foundation."

In the second place we are encouraged to be brave and cheerful in the face of the enemy. The rarity of defections from the Faith depends upon how bravely and cheerfully temptations against the Faith are borne.

Thus, in temptations of this sort the best way to vanquish the enemy is by way of magnanimity and joyfulness. We read in the Lives of the Fathers that the blessed Anthony so instructed his followers. Since, as we have noted, the principal intention of the enemy in suggesting temptations of this kind is to reduce the servant of Christ to sadness because of fear; and to transform the sweetness of the spiritual life into bitterness, certainly the devil is already in great part overcome when the servant of Christ sustains such temptations with cheerfulness and magnanimity. When the evil spirit, worn out by the strength of the Faith, ceases attacking with this sort of temptation, it seems to me excellent counsel to the servant of Christ that he

again provoke the spirit to battle contemptuously and almost mockingly. Let him do this from the strength and joy of his heart. Let him say with the blessed Vincent: "Stand up wretch, and rage with all the malignity of your spirit. You will see me, though tormented, more able by God's strength than you are who do the tormenting."

In the third place, the enemy himself is outrageously reduced to ridicule by the Faith. The ancient enemy, desirous of carrying away the merits of the spiritual life from the servant of Christ by temptations of this kind, forges instead, against his will, an excellent crown of glory. The devil himself, like an iron worker, places the iron of temptation in the furnace of the heart so that there may be produced a chain for the feet of the devout person. However, when his temptations are resisted by the virtue of Faith, then, by divine Providence, the iron of temptations is converted into the gold of consolation and merit; the chain for the feet is made a crown for the head and the evil worker himself, contrary to his intention, becomes a silver or goldsmith.

Augustine says in the second chapter of *The City of God*: "The demons are useful to us. In tempting us they forge our crowns." In the Lives of the Fathers we read that it was revealed to an old man that a disciple of his had gained seven very beautiful crowns in one night because, though seven times fatigued to the point of sleeping, he had not allowed himself to slumber. Much more then will a devout servant of Christ gain glorious crowns in heaven if, strong in the Faith, he sustains the wearisome temptations against the Faith. "Blessed is the man that endureth temptation: for, when he hath been proved he shall receive the crown of life which God hath promised to them that love Him" (*St. James* 1). Then he will be able to say with the Apostle: "I have fought a good fight: I have finished my course: I have kept the faith. As to the rest there is laid up for me a crown of justice which the Lord the just judge will render to me in that day" (*II Tim.* 4).

Beyond the above listed remedies and spiritual helps in temptations against the Faith, there are three other general helps. They are earnest reading, devout prayer, and divine consolation.

As to reading, the book entitled *Summa De Virtutibus*,¹ which

¹ Work of Wm. Peraldi, O.P., who was a follower of St. Thomas.

begins: "Since we ought to study useful things . . ." seems very much to the point.

A prayer which seems to be quite fitting is the frequent repetition of the Psalm, beginning, "How long, O Lord, wilt Thou forget me unto the end?"

Spiritual consolation, however, is freely poured into all who seek God. He is "the Father of mercies and the God of all comfort: Who comforteth us in all our tribulation" (II *Cor.* 1). Amen.

Thanks be to God.

MASTER OF THE SACRED PALACE

Most Reverend Michael Browne, O.P., S.T.M.

On January 13, 1951, His Holiness Pope Pius XII announced the appointment of the Most Reverend Michael Browne, O.P., as the successor of the Most Reverend Mario Cordovani, O.P., recently deceased Master of the Sacred Palace.

The post of Master of the Sacred Palace is one of the highest trust. The office was created by Pope Honorius III for St. Dominic and ever since has been in the keeping of the Order. Originally designated as the *Lector Curiae* the Friar who fills this office serves as personal theologian to the Pope. As successor of a long line of eminent Dominicans, St. Thomas Aquinas among them, Father Browne will be consultor to the Holy Office, an *ex officio* prelate of the Sacred Congregation of Rites, and a consultor to the Pontifical Commission of Biblical Studies. Henceforth he will live at the Vatican.

Michael David Browne was born at Grangemockler, County Tipperary, Ireland, on May 6, 1887. Having received his secondary education at Rockwell College in the same county, he entered the Dominican Novitiate at Tallaght, County Dublin, in September, 1903. There he began his course of studies in philosophy and theology which was completed in Rome where he was ordained to the priesthood on May 23, 1910.

The following year Father Browne received the degree of Lector of Sacred Theology and was sent to Fribourg, Switzerland, for graduate studies. He remained at Fribourg until 1914 when he was recalled to Ireland and appointed professor of philosophy and Master of Students at Tallaght.

Father Browne's Roman career was resumed when he was appointed professor at the Angelicum—then the Collegio Angelico—in 1919. In 1925 he was named Prior of San Clemente, the Priory and Church of the Irish Dominicans at Rome. At the end of his term of office he returned to the Angelicum as professor of philosophy and Master of Studies. At the General Chapter of the Order held in 1929 he received the degree of Master of Sacred Theology. In recognition of his eminent success as teacher and administrator, Father Browne was named

Rector Magnificus of the Angelicum in 1932, a position he held until 1946.

The appointment of Father Browne as Master of the Sacred Palace has brought joy to his many friends in Ireland. He is well known in his native land as a retreat master, having spent a large portion of his summer vacations giving retreats there. His brother Msgr. Patrick Browne is President of University College, Galway; another brother, Reverend Maurice Browne is stationed at Bray, County Wicklow.

The new Master of the Sacred Palace is also known and revered by many American priests who have studied under his guidance over the years. His quiet, humble manner and his generosity in giving of his time and learning have endeared him to all who know him.

Dominicana expresses the feelings of the Dominicans of the United States in offering warm congratulations to Father Browne and the traditional sincere prayer *Ad multos annos*.



A History of Philosophy. By Frederick Copleston, S.J. Westminster, Md., Newman Press, 1950. pp. 566. \$4.50.

This book is the second volume of a projected three volume series covering the whole history of philosophy. It proceeds from St. Augustine to Duns Scotus, prefacing the work of the Bishop of Hippo with a brief review of patristic contributions to philosophical development. The content is learned and detailed, closely packed, and therefore aimed at the scholar rather than the casual reader. It is not, however, uninterestingly written. Often the philosopher is allowed to speak for himself, although not perhaps as often as would be appreciated by those who favor this mode of exposition. While the bulk of the work is devoted to Saint Augustine, Bonaventure, Thomas Aquinas and to Duns Scotus, more than fifty philosophers are given often excellent, even though summary, treatment. The author is one of the authorities in the field, and the work under comment measures up to his reputation. There is a good bibliography and indices of names and subjects.

While his enthusiasm is clearly reserved for St. Augustine and the Augustinian school, and in particular for such great ones as St. Bonaventure, the author gives the most substantial measure of praise to St. Thomas. This is certainly a curious division of approbation at first glance, and yet it is not uncommon. Apparently there are many who find the very breadth and lucidity of St. Thomas a little chagrining, as though nothing were left for anyone after him. They warm up more to a philosopher who is "suggestive," who leaves a measure of thought to be filled up. As though the excellence of the intellect seeking truth were in the search more than the grasp. *Chacun à sa goût.*

On the whole the exposition of St. Thomas' doctrine is eminently satisfactory, although the author will point out those conclusions with which he does not agree. The commentators in the Thomistic tradition have adequately responded to the difficulties he finds, yet since their work would not be discussed until the third volume of the series is reached, their solutions do not find a place in this book. However, since the author speaks as philosopher rather than historian when he presents his personal judgments on the truth of a system, perhaps the commentators could have been included.

It should be noted also that the author makes a sharp precision

of philosophy from theology. Obviously then, since he is dealing with men who were primarily theologians, there is a danger of distortion. This danger is, I think, successfully avoided by being explicitly remarked, and while the work of such saints as Augustine and Bonaventure is deprived of great luster when its theological and spiritual content is shorn off, enough is said by way of persuasion to induce the reader to take up a deeper study of these men.

Whence it can be said, as a last word, that this book achieves a purpose that should be motivation enough for any history of philosophy; that is, to open to the reader the rich and noble minds of the greatest thinkers of the past.

M.M.S.

Ancient Christian Writers. Pastoral Care. By Saint Gregory the Great. Translation by Henry Davis, S.J. Westminster, Md., Newman Press, 1950. pp. 281 with notes and index. \$3.00.

The secular clergy (religious too, perhaps), will be interested in this, the eleventh in the series of the works of the Fathers in translation. As Father Davis observes in his introduction, there is every reason to believe that this, the famous *Pastoral* of Pope Gregory, was intended to be for his secular clergy what the various Rules were for the cloistered men of that era. This is evident from the Latin title, *Liber Regulae Pastoralis*.

St. Gregory, accordingly, considers in an order rather surprising for his time, the responsibility of the pastor of souls (in part, by way of defense for his reluctance in accepting the pontificate), the type of man who should be a pastor, and also, the type who should not, the qualities demanded of a pastor, and finally, the types of souls he must deal with, and how most effectively to handle them. This latter part is the major consideration of the work, and makes for edifying, informative, and at times, entertaining reading. St. Gregory knew his human nature. Many of his observations and counsels are commonplace to us now, but there is a good wealth of sharp description of the foibles of men.

Pope Gregory's Latin, the bane of at least one choir brother, has been nicely handled by Father Davis. In the back of the book are 30 pages of explanatory notes. Those who prefer their references at the bottom of the page will gladly put up with this in view of the many satisfying features of the book. Like the other ACWS bindings, this one becomes comfortable and tractable quickly and easily, a material factor to be sure, but one that, like the clear type, makes for pleasurable reading.

P.G.

The Destiny of Modern Woman. In the Light of Papal Teaching. By William B. Faherty, S.J. Westminster, Md., Newman Press. 1950. pp. xvii, 206, with references, bibliography, and Index. \$3.00.

In this book Father Faherty presents the teaching of the five recent Popes on the problem of the modern woman. From the rise of feminism in Leo XIII's time, to the chaos of our own time, there has come from the Vatican, a steady stream of letters, speeches, warnings, and encouragements to the modern woman concerning her place in the divine plan, and how to achieve it. A topic sentence for the entire book might well be the words of Pius XII: "Now the sphere of woman, her manner of life, her native bent, is motherhood." (*Your Destiny Is At Stake*. N.C.W.C. Pamphlet, p. 6)

Father Faherty uncovers for us some of the errors of the radical feminism, the doctrine of those who desired to free woman from marriage and motherhood for a more 'pleasant,' and a more diversified social life, and he exposes the papal teaching against it. He discusses also the more moderate feminism of the Woman's Suffrage Movement, and compares it favorably to the doctrine of the Pontiffs.

Perhaps the greatest revelation of his book is the chapter on Pius XII. This Pope, though engaged in a thousand other pressing problems, has not let the modern woman go unnoticed. Rather, he has written many things to and about her. Facing her problem squarely, he offers positive, and at times, sublime advice to married women who must leave the home for gainful occupations, to widows, and to single women who see little prospect for marriage in the immediate future. To all, this courageous Pope speaks with encouragement and hope. Their sphere is motherhood, their duty is to restore the Christian family. They must insist publicly by vote, privately by holiness of life, on the dignity of woman. They must exercise the virtues peculiar to them as women and mothers. In doing these things, whether as married or single, they shall find their vocation from God.

Neither is there any diminution of the traditional teaching of the Church on the sublimity of the vocation to the religious life. Pius XI, indeed, identified the true feminism with this calling.

The work goes on further to delineate woman's place in politics, on the business fronts, and in social work, ever retaining, however, the basic concept of her vocation, in these times, to restore the Christian family.

Father Faherty is to be commended on this clear and readable presentation of Papal teaching.

T.R.H.

Patrology. Vol. I. The Beginnings of Patristic Literature. By Johannes Quasten. Westminster, Md. Newman Press (Spectrum Publishers, Utrecht-Brussels), 1950. pp. xviii,—313, with bibliographies. \$5.00.

The master Patrologist must be a philologist, an historian, and most important of all, a theologian. The harmonious blending of these three qualities ever remains the desideratum of any manual of Patrology. This blending is lacking in the present volume. Intended to "place at the disposal of the English-reading public a solid introduction to Early Christian Literature" (p. vii), it offers, mixed with many valuable and excellent texts from the Fathers and Ecclesiastical writers, sundry apocrypha and other sections which are of little use to the theologian.

Patrology is not the whole of Theology and even the well rounded theologian cannot be expected to have an extremely extensive knowledge of Patrology. A manual of Patrology should present to the theologian a careful analysis of the writings of the Fathers and more significant ecclesiastical writers. The doctrine is the all-important element, and to it, history and philology must be rigidly subordinated. From this point of view Father Quasten's work cannot but disappoint us. For such subordination is not at all evident. The inclusion of unimportant writers might well be justifiable from the point of view of completeness, but since their doctrinal influence was scarcely perceptible, then any consideration of them must be viewed by the theologian as superfluous. Similarly, the extensive bibliographies, while valuable to the *ex professo* patrologist and the student major in this subject, are not of much practical value to the theologian.

The author shows a tremendous knowledge of his subject and there are sections where he is extremely lucid in explaining disputed Patrological problems. But the work on the whole, in the opinion of this reviewer, is not what theologians have been so anxiously awaiting.

J.F.C.

A Study of the Gospels. By Rev. Thomas E. Bird, D.D. Westminster, Md. Newman Bookshop, 1950. pp. 270, with maps and illustrations. Cloth, \$2.50; paper, \$1.25.

This is Vol. III of the Scripture Textbooks for Catholic Schools, and one of the best of the series. It is written for all beginners in the study of the Gospels, whether students in high school or adults in study clubs. Since it is only a beginning, Fr. Bird has omitted everything which might tend toward confusion—genealogical tables, geographical details, lists of parables and miracles, peculiarities of dif-

ferent books, etc. These are left to later study. Here we have only a running commentary on the four Gospels. Having taught this subject for many years at various levels, Fr. Bird has doubtless seen the need of such a work, proportioned to the abilities of beginners.

A Study of the Gospels is divided into four sections. The Introduction treats, in nine chapters, the general prenotes essential to an understanding of the Gospels. The treatment on the nature and purpose of the parables is especially good. Secondly, the Life of Our Lord is a paraphrase and brief commentary on the Gospels, the reading of the Sacred Books themselves being presupposed. The Epitome seems to give a summary of the entire life of Our Lord in five pages—perhaps an attempt at reconstructing the Apostolic Catechesis. Finally, the Select Bibliography (apparently written by the general editor of the series) gives directions for further progress in scripture study. There is a fine selection of maps and pictures. Throughout the book, Fr. Bird has added in parentheses, short reflections or applications to modern spiritual life.

Considering the lack of space, as well as the fact that the book was written for beginners, Fr. Bird has chosen wisely not to go into the many problems of the Gospels. He only gives conclusions. Many will wonder, though, why he did not give somewhat different conclusions. The identity of the three Marys, for instance, is denied by Lagrange and Prat, both recommended in the Bibliography. There is nothing in the Gospels to give foundation to the supposition that Jesus "worked miracles at home in Nazareth, when they were in need." The conclusion of St. Thomas (III, q. 43, a. 3), that the miracle at Cana was the first of all miracles, is further distinguished by Fr. Bird into public and private miracles. Yet St. Thomas denied this very distinction in the reply to the first objection where he says with St. John Chrysostom, that such stories are lies and fictions. M.J.D.

Religious Sisters. An English Translation of *Directoire des Superieures et Les Adaptations de la Vie Religieuse*. Westminster, Maryland, Newman Press. 1950. pp. xii, 313. \$3.50. Oxford, Blackfriars. 15s net.

The editors of *Religious Sisters* had one purpose in mind when they undertook the task of compiling it: to help Sisters attain the end for which their Orders were founded, amid the many difficulties which the modern world presents. Times are changing, and with this change the outlook of the people has been modified. None feel this change more than the Religious Orders of Sisters. Everywhere we

hear laments of the lack of vocations to the Sisterhood.

This book is the work of a group of French priests who saw the plight of the Sisters in their own country and desired to aid them. These priests saw the necessity of reiterating the basic principles of the religious life; preserving them in their true form, yet at the same time, fitting them to modern conditions. Using this as their thesis, these Fathers have written a remarkable book for the Sisters.

There are five main divisions in the work. The first is treated under the general title of "The Theology of Religious Life." In this section the religious life and its basis in the Gospel is analysed. Then each of the three vows is studied individually in terms which are easily understood. After this general survey, a treatment of the role of the Superior as guardian and director of the Sisters begins. In the three sections of this treatment, we find a great variety of titles, each pertaining to a special function of the Superior: The Superior and the Sanctification of her Religious; The Superior, Servant of the Common Good; Faith and Knowledge; Government in Practice; The Training of Novices.

Finally in the fifth section, there is a study of the adaptations which should, and must be made among the younger Sisters and those about to enter the Convent. Many factors have entered the educational system during the last twenty years which have modified the outlook of a girl who desires to enter religion. Certain concessions, not in the basic principles of Religious life, but in the application of these principles, must necessarily be made. The principles for these adaptations are laid down in the first chapter and applied in the last three.

The translation is excellent; the matter is such that it applies to all. Every Sister, young and old, superior or subject, will gain much from a study of this work.

J.L.

The Catholic Doctrine of Grace. By Rev. G. H. Joyce, S.J.; Westminster, Md. Newman Press, 1950. pp. xiv, 267. \$2.50.

The author of this work has determined to present to the Catholic layman the teaching of the Church on grace. To achieve his purpose, Father Joyce has omitted all the technical terminology of theological science in so far as this is possible. Thus, in an easy to read, conversational style, the reader is presented with the Church's teaching on this subject.

In the first chapter, concerned with sanctifying grace, Father Joyce explains exactly what happens to a soul when it receives this

divine help. Sanctifying grace raises man, it confers on him the title of son of God. Then he explains what this adopted sonship means, and how it differs from legal or human adoption. That the reader may further appreciate this great gift, the author has written a chapter, on *Man Apart from Grace*. Here he shows its necessity for eternal life; how without it, victory over temptation and sin in this life is impossible.

In succeeding chapters, he also exposes many of the Protestant errors concerning grace. This refutation, as presented by Father Joyce, is invaluable to the Catholic layman, not only as it provides him with a ready answer in any discussion with non-Catholic friends, but also as it is sure to increase his love and gratitude to God for this great gift, by which we are made, "heirs of God and joint-heirs with Christ."

D.B.C.

Dear Seminarian. By Catherine De Hueck. Milwaukee, Bruce Publishing Company, 1950. pp. 87. \$1.75.

The author of this short book needs no introduction to seminarians because she has become well known throughout this land both by her writings and her lectures. Many readers will remember one of her other works entitled, *Dear Bishop* which was undertaken at the request of an American Prelate with the intention of supplying church leaders with some information about the living conditions of the more unfortunate sheep of their flock. The present work bears something of a parallel to the former report, as the title indicates. For many years seminarians have been writing to Mrs. Doherty inquiring about all sorts of subjects connected with the Lay-Apostolate. They knew that she could, as a leader in that field, tell them what were the present-day needs of the faithful. Many of her responses were published in her newspaper, *Restoration*. This book is a collection of these replies.

It is written from a heart full of Christian love. These exhortations, at times very moving, are never critical and always full of respect for the particular audience to whom they are addressed. There is nothing new introduced, but the manner in which the facts are presented will move the coldest heart. The writer sums up her whole message by saying that what a seminarian must do to help make the Lay-Apostolate a success is "to be a priest. Nothing more, nothing less. But this encompasses heaven and earth; time and eternity; men and God; saints and sinners. . . ."

M.C.

Catholic Social Principles. By Rev. John F. Cronin, S.S., Ph.D., Milwaukee, Bruce Publishing Company, 1950. pp. xxviii, 803. \$6.00.

Father Cronin has produced a monumental work in his *Catholic Social Principles*. The book is *Catholic* because it is primarily concerned with man's spiritual life; it is *Social* because it considers man as he lives with other men; and it is *Principled* because it proceeds from absolute and general truths to their application to particular problems.

For a solution to the problems of modern social life, the existence of which cannot be denied, human nature must be properly understood. Man is not the helpless victim of economic and political forces; he is their cause. Everything man does in his social life, married life, recreation, education and religion is directly related to his ultimate end. In other words, man is a moral being. And it is for this reason alone that such a work as *Catholic Social Principles* could be tolerated. The Catholic Church has an absolute right and duty to determine principles in moral matters, and consequently, in socio-economic matters. Father Cronin never lets the reader forget this.

The author, therefore, patterns his whole book on this first principle, presenting in Part I several chapters on the ideal Christian social order. His next step is to apply these ideal social principles to economic problems in general, as they are found in the world today: labor unions, state controls, living wage, etc. The third part of this extensive work is a consideration of the American scene. It is an excellent summary of Catholic and secular social thought in contemporary America.

Throughout the entire eight hundred pages of the book, the reader is constantly kept in touch with the teachings of the Church as it comes from its official sources, the Popes, Bishops and the Sacred Congregations. Moreover, these sources, especially the encyclicals of Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII, are quoted directly and with great insight.

Father Cronin insists throughout on the need for the proper moral and social education of the clergy and laity in and out of the Church. Social order can come only from men expert in both fields. He emphasizes here, the essential relation and subordination of Sociology to Ethics, a fact too often overlooked by those who misunderstand the autonomy of the sciences.

Father Cronin shows himself in this, his *Summa Sociologica*, a qualified moralist and sociologist, a devoted priest, and a loyal son of the Church. It is hoped that *Catholic Social Principles* will find its way

into the hands of every sociologist, educator, politician, worker, layman and priest.

W.P.H.

The Mary Book. Assembled by F. J. Sheed. New York. Sheed and Ward, 1950. pp. xii, 411. \$4.00.

From the earliest ages of the Church, Catholics have never ceased their study of Mary. The writings which have been produced for her honor, or to obtain a greater understanding of her relations to God and her children, are legion. It is most fitting that the land which is Our Lady's dowry should have produced many dogmatic and devotional books for her greater glory. Mr. Sheed has collected excerpts from the best of these in his *Mary Book*. His selections are representative, and each article treats of one of Mary's many prerogatives. The liberal use of poetry throughout the book adds greatly to its content and beauty. The illustrations speak for themselves. The combination of these three, prose, poetry, and art, tend to make for a perfect tribute to the Mother of God.

The book cannot fail to have a great utility for every type of reader. The preacher will find it a fecund source for sermons. The religious, priest, and layman will obtain ample material for meditation. But most important of all, everyone will find a greater knowledge of their Mother, the foundation of greater love.

J.A.F.

Our Lady's Tinker: William Joseph Chaminade. By Marie Chaminade. Illustrated by Gedge Harmon. St. Meinrad, Indiana, Grail. 1950. pp. 57. \$1.25.

The title of this small volume clearly expresses the humble yet resourceful character of another of Mary's loyal followers. It tells the story of William Joseph Chaminade, founder of the Marianists and one of the hunted priests of the French Revolution. The greater part of the book recounts Fr. Chaminade's amazing agility in escaping from seemingly hopeless situations. He once found himself under a tub whose upturned bottom his pursuers were using for a table to support their wine glasses. We glimpse a bit of his humorous spirit in his advice to his housekeeper: "You'd better get that crack in the tub fixed, or put a tablecloth over it. One of those ruffians spilt his wine and it dripped into my eye." (p. 37). Again, disguised as a tattered old tinker, he stood face to face with three armed revolutionists. In answer to their query as to the whereabouts of "the priest Chaminade," Father William replied that he had just turned the corner, and that if they hurried they would catch him. The truth of the matter was that

he had just turned the corner behind him to avoid the path of another burly crowd of Revolutionists who were dragging a cartload of victims to the guillotine.

Intended for children, the book is a fiction-paced biographical sketch. It is highly suitable for reading classes in grade school and likewise merits a place in the Catholic family library.

Such good writing should not be confined to the covers of but one book. Catholic Literature for our younger folk needs many more such appealing educational books. The graphic illustrations by Gedge Harmon will not fail to hold the young reader's attention. E.G.F.

Spiritual Direction. By Rev. Fr. Paschal P. Parente, S.T.D. St. Meinrad, Indiana, Grail Publication. 1950. pp. 109. \$2.00.

The whole purpose of this book is to gather in one volume all the fundamental principles scattered throughout the science of Theology which are concerned with the great work of spiritual direction. Fr. Parente in this timely book has nobly attained this objective in a most logical, concise, and simple manner of presentation.

Having established a sound definition of spiritual direction, he proceeds to present all the basic aspects of this exalted work, both as it pertains to the director and to the person directed. The chapter on the necessity of spiritual direction is most skillfully treated. Following this, there is a discourse on the rules of conduct for the person directed, as well as an enunciation of the definite requisites a spiritual director should possess.

In the second part, the author considers the duties of a spiritual counselor and gives him some prudent directives that should always be a norm for him in guiding others. However, speaking of the Holy Spirit leading a soul to perfection (p. 49), Fr. Parente, it seems, has not sufficiently understood what Thomists mean when they speak of a "normal way of spiritual perfection." This "normal way" has always been understood by them as something formal. Fr. Parente has considered it not formally, but materially, as statistically manifested, since he identifies the common and normal way.

The third part of the book is a dictionary of the common terms used in spiritual direction.

This book was not written for the clergy alone. All Christians are called to perfection according to their state in life, and thus, the pages of this book merit their attention.

T.K.

The Meaning of Fatima. By C. C. Martindale, S.J. New York, P. J. Kennedy & Sons, 1950. pp. vii, 183. \$2.50.

The time has arrived for Father Martindale to bring forth his critical synthesis of previous Fatima literature. For this we should all be thankful. Word concerning this work of the renowned Jesuit Father had long antedated this, the actual presentation of his contribution to a fuller and more comprehensive understanding of Our Blessed Mother's appearances at Fatima. This is not merely a retelling of the well known apparitions of the Mother of God to the three shepherd children. Were it just this—and told in Father Martindale's own style—it would be worth reading. But it is far more. It is a critique wisely penetrating into the numerous facets of our generation's great heavenly favor: Mary's visit in 1917.

Father Martindale uses contemporary accounts of the newspapers and the outstanding general matter found in many of the other works on this fascinating and important subject of Fatima. Leaning heavily on Father John De Marchi, one of the authorities on Fatima, the author evidences his belief that for Fatima's meaning to be grasped sufficiently and effectively, intellectually as well as affectively, the psychological penetration of the three main characters in this drama, Lucia, Jacinta, and Francisco, must be sustained and elaborated. How beautifully does the little peasant seer, Jacinta, step forth from the pages of this book as one who truly knew the meaning of Mary's visitations, and once knowing this message, how heroically she acted upon this knowledge. To attain for himself and then to pass such knowledge on to his readers, Father Martindale did much traveling and questioning about Portugal's countryside. His convictions and conclusions are thus bolstered continually by pertinent, logical evidence, personally gathered. Indeed, it is his insight and his synthetic treatment, and we might add, his own personal commentary, that makes this present work so valuable.

To achieve his effect: discovering the exact meaning (as far as it can be deciphered in light of what is known about Fatima) of the various aspects of the Fatima apparitions, Father Martindale has willingly sacrificed the story-tone quality that we are accustomed to meet in reading of these events. Repetition, inquisition and examination make this book a study rather than a story. But it is an intensely interesting study. Is it not time, though, for us to *study* Fatima, and to stop simply *enjoying* it? It is a beautiful story. But it is a story seething with profundity; the profound meaning does not come alive from a superficial reading of the tale. Bethlehem, too, is exquisitely beautiful

in its simplicity, but how eternally deep is its meaning! Father Martindale has brought forth his study of Fatima at a propitious time. It is now up to us to profit by his labors.

What is the meaning of Fatima? For Father Martindale the message of Fatima is *one* definite reality: sin. "Our Lady, therefore, was commissioned to recall to us the extreme of sin, and in the example of her sinless heart the extreme of holiness." All other phases of consideration: Devotion to Mary's Heart, the Rosary, Russia, Hell, are but amplifications of the one central theme of Mary's visits—sin, our propensity for it, and our victory over it.

R.J.G.

The Glorious Assumption of the Mother of God. By Joseph Duhr, S.J. Transl. by J. M. Fraunces, S.J. New York, P. J. Kenedy and Sons, 1950. pp. xi, 153, with notes and bibliography. \$2.25.

About five years ago, a French work was published exposing the doctrine of the Assumption and arguing for the timeliness of the definition of the dogma. This treatise has now been translated and made available to the English reader. The value of the book, far from being attenuated by the definition, has been enhanced, as it assumes the new status of a defense of the dogma against those who have objected to its definition.

Theological principles involved in the investigation, clarification, and definition of revealed truths are first presented. Then follows the description of the evolution of belief in the fact of the Assumption, from the beginning to its maturity in our own century. The study is completed by a discussion of the state of belief in the dogma today and its definability. Supplementing the work is an appendix treating of the evolution of the iconography of the Assumption.

As one might suspect from its original purpose, the solidity of the work, and its documentary and comprehensive character, do not make for easy reading. The methodical argumentation may try the patience of the reader who does need to be convinced, but is simply seeking an exposition of the doctrine. However, a reward awaits the patient reader, and this feature should not deter anyone from using the book to learn more about Mary's glorious Assumption into Heaven.

L.S.

Roman Collar. By Edward Roberts Moore. New York, Macmillan Co. 1950. pp. xv, 251. \$3.00.

The priestly life seems at this time to be of particular interest to both Catholics and non-Catholics. Perhaps this is symptomatic of dis-

satisfaction with the material mode of most lives and a turning to consider the lives of those who, by vocation, are expected to live spiritually. Fr. Navagh, with *The Apostolic Parish*, gave the behind-the-scenes, skeletal framework of a devout modern parish priest's life. Fr. Leo Trese, in his *Vessel of Clay*, clothed that skeleton with flesh and blood. Now Monsignor Moore shows what being all things to all men may occasion in the life of today's busy priest.

Roman Collar is Monsignor Moore's attempt at a conclusive answer to what the priest does with his day. The book is divided into two parts, one dealing with his activities as a parish priest, the other dealing with his even more hectic life as a priest specialist. The first section is in keeping with the author's avowed theme, the presentation of the life of any priest. The second gets away from this expressed theme. The average priest does not operate, as did Monsignor Moore, in circles that make for contacts with cardinals and archbishops, with politicians, like La Guardia and Harry Hopkins, with notables like Mrs. Roosevelt, Will Hays, Gene Tunney and Benny Leonard. Yet, had Monsignor Moore kept strictly to his theme, his book would not be as interesting as it now is, with its occasional penetrating glances at people so close to the public as to be seen distortedly by that public.

Roman Collar traces the Monsignor's life from the shelter of the seminary, into the hectic days as a young, St. Peter's Parish assistant, through the high-blood-pressure-producing days as a specialist with Catholic Charities, even to his present position as pastor of venerable St. Peter's, on New York's Barclay St. Monsignor Moore vividly recalls the young priest with aspirations towards Louvain or Catholic University, who abruptly found himself faced with people who refused to conform to text book categories. There follow many amusing, some tragic, and some hair-raising stories of parish life amidst the poor and the transient. St. Peter's was that kind of parish, serving poor local scrub-women and commuting office workers with a God-given dexterity. Monsignor Moore shows the people the priest meets, the shy betrothed, the practiced panhandler, the faithful working mother, the tragic drink-defeated father, the converted, now saintly sinner. He shows that the priest must be all things because he serves all men.

Then the Monsignor leads us to his side at Catholic Charities, where anything might and did happen. He shows us how things like the C.Y.O., community housing, the National Youth Administration and the Legion of Decency grew. He knows because he had something to do with the growth of each of them.

Roman Collar is easy reading. The style is journalistic, casual,

breezy. Other books by the Monsignor, dealing with the people and things with which he is so familiar would also be well received.

V.M.R.

This Little While. By John W. Lynch. New York, Macmillan Co. 1950. pp. 93, with illustrations. \$3.00.

It is difficult to give a review of this latest work from the pen of Father Lynch, without some mention of his more lengthy narrative poem of the life of the Mother of God. In his first work, *A Woman Wrapped in Silence*, Father Lynch causes the reader to live with Mary through her joys and sorrows, her anguish and her triumph, while in this second book, the life of Christ is contemplated. Yet, it is not 'just another life of Christ'. It is a poem of moral instruction, a profession of faith, a prayer of thanks and petition. It is a poem that mingles, or rather knits together, the Old and New Testaments with our Mid-Twentieth Century; the ages of the Patriarchs and Prophets, Christ and the Apostles, with the age of dictators; the age of the supernatural, with the age of the material. Indeed, it is well worth the readers time to spend *This Little While* with Christ.

This work is illustrated with 15 full-color reproductions of paintings by Marguerite S. Cockett, which in no way distract the reader from the narrative verse, but rather add to its beautiful imagery.

C.J.B.

People or Masses. By Sister Thomas Albert Corbett, O.P., M.A. Wash., D. C. Catholic University of America Press. 1950. Pp. VI, 238. \$2.75.

In *People or Masses*, Sister Thomas Albert Corbett, O.P., gives a thoroughly and strongly documented synthesis of the various theories of the "masses." These theories are examined under the light of Thomistic principles and an ideal solution of national and international problems is formulated. As the author indicates, her methodology, the presentation of "ideal types," or composite pictures, may appear to lead to over-simplification. It strikes us that such does not occur in *People or Masses*. Rather, one is struck by how remarkably at least one "ideal type," namely the mass state, is incarnated in Soviet Russia today.

The book was inspired by Pope Pius' Christmas Message of 1944. The unifying principle of the study is presented in the introduction: "For the dignity of the human personality is the basic postulate of every genuine democracy, and every political community which wishes

to be established on democratic foundations must not only 'affirm' this principle of human dignity but must establish all its institutions on the penetrating insight which a true understanding of this idea involves." As the Pope put it in his Christmas Message of 1944: "Security, reorganization, progressive improvement cannot be expected and cannot be brought about unless by a return of large and influential sections to correct notions about society." *People or Masses* presents such "correct notions."

First the author shows that "Only when men conceive of law as derived ultimately from a supreme Truth Who is also a Person and Who deals with His creatures as persons, proposing His law to their minds and wills, can they find the dynamic of continual striving to realize amid contingencies some modicum of that order of justice which is 'written in the fleshly tablets of their hearts'." Then is examined the different spheres of communal life with reference to the changes involved in such life, changes wrought by secularism, whose rotten roots are traced back to the Renaissance. It was then that the Summas, with their unification and harmonization of all knowledge in terms of Christian Revelation, were put aside; when man assumed a new, self-sufficient, self-idolizing role. Today we see that secularization in our Godless universities, in our "art for art's sake," in our omniscient atomizers spraying forth their scientific nonsense about a depersonalized or non-existent deity. We see it in our watery, good fellow religion of Naturalism. It is in and about us. As the Christmas Message put it, "all ideas of social life have been impregnated with a purely mechanico-materialistic character."

Sister Thomas Albert next looks at secularism's more vivid side, the reactionary, totalitarian side, that could happen here. Man deprived of dignity, not aware that he is destined to rise *ad astra per aspera*, yet naturally needing to serve something, serves the extension and magnification of himself in the mass state. Refusing to serve Truth, he serves myth—the myth of super race, super economy, or what have you.

Finally, Sister Thomas Albert shows what the ideal citizen must be if democracy is to work, and what the ideal nation must be if international democracy is to work. On Sister's principles, it is no surprise that the U.N. does not work, except as an international propaganda machine.

V.M.R.

City of Kings. By Urban Nagle, O.P. Rochester, N. Y. Christopher Press Inc., 1949. pp. 139. \$2.25.

One of the more prominent New York drama critics has called *City of Kings* "refreshing theatre in the purest sense of the term." It is indeed this, but it is infinitely more. For Father Nagle has achieved a most difficult task. He has placed sanctity before the footlights with vigor and telling theatrical sense. When so much of our 'religious theatre' is packed with maudlin sentimentality, it is comforting to know that there are still Catholic dramatists who can blend the human and the divine without compromise and yet gain lasting results.

The play tells the story of Blessed Martin de Porres, a simple Dominican lay brother who lived in sixteenth century Peru. We follow Martin from his boyhood as the unwanted son of a Spanish caballero to his saintly death in the Dominican Priory of the Most Holy Rosary in Lima. Father Nagle traces Martin's spiritual development with a graceful pen, and as the final curtain falls, we feel that we have seen portrayed heroic virtue in the truest sense of the phrase.

The social message of the play has a particular import. Martin does not set one group up against another, nor does he indulge in moralizing or self-pitying soliloquies. He was caught up in the eddies of a tremendous love for God and His creatures, and this love thoroughly dissipates the pernicious theory of racial supremacy. The inspired performance given by the original Blackfriars cast drives this point home with a compelling force.

City of Kings is the odyssey of a soul in seven scenes. To ask more of a religious play is to demand the impossible. J.F.C.

Many-Colored Fleece. Compiled by Sister Mariella Gable, O.S.B. New York, Sheed & Ward. 1950. pp. 336. \$3.50.

Many-Colored Fleece is an anthology of short stories, compiled with a view towards disproving the notion that good Catholic literature is necessarily limited in scope. That it can be as entertaining as its secular counterpart, while retaining a spiritual value, is amply proved by these stories of Sister Mariella's selection. They combine a fine balance of various Catholic interests, a happy blending of differing approach. Some portray an everyday life, while others are given to a more direct account of life in its relation to the supernatural through prayer and faith. Products of such noteworthy authors as Graham Greene, Frank O'Connor, Paul Horgan, Lucille Hasley, Katherine Anne Porter, Mary Lavin and others, many of them display a fine balance of humor and mysticism which makes for fas-

cinating and profitable reading. Sister is to be commended on her selection.

After considering the considerable literary merit of her work, it would be worthwhile, also, to look at the anthologist's introduction. In discussing the role of the anthologist in guiding the development of fiction, she ably expresses herself as a literateur writing about literature. However, she does not confine herself to the purely literary problems, but makes an attempt to go beyond to an integration of literature and religion. This is certainly an important problem, and one not yet sufficiently investigated, but it is also a matter requiring a solid theological background. The anthologist does not, evidently, possess this training, and as a result, is not infrequently betrayed into statements that easily suffer the most unfortunate interpretations.

M.M.S.

Recollection. By Antonin Sertillanges, O.P. Transl. by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, Calif. New York, McMullen Books, Inc. 1950. pp. 235. \$2.95.

Here is a book which many may find helpful in meditation. It was written expressly for that purpose in the form of expositions, usually about two pages in length. There are ten general headings under which the eighty-eight individual meditations are grouped. These embrace all manner of subjects varying from "The Meaning of Time" to "The Use of Wealth." There is an excellent series on suffering which the author entitles "The Paradox." In it we discover the meaning of this thing that afflicts all men, and we discover also, its purpose and reward. The beautiful and profound thoughts expressed in all the meditations are in themselves little gems. But of far greater value is the chain of thought that they provoke in the minds which should lead to intense love of God. Flights of mysticism are not unusual among these pages when the author scales the heights of time and space.

Father Sertillanges is known to many for his writings in the philosophical field and for his efforts, until his recent death, toward the revival of a true intellectual life in his native land. Through the present volume there runs a strong philosophical appeal. In this respect he goes too far and forgets that the ordinary lay-reader is not too much concerned with scientific expositions when it comes to prayer. Nor is he impressed with the sayings of pagan and secular authors in writings such as the *Bhagavad-Gita*, the *Zend-Avesta*, the *Gorgias* etc., which flow freely from the author's pen. Nevertheless the better educated readers will find this book an aid in stimulating

the soul in the profound things of the Christian life.

The Dominican Nuns of Menlo Park have performed a splendid service to American readers by their clear and unencumbered translation. It is hoped that they will continue this admirable apostolate.
M.C.

The Seed and the Glory. By Mary Ellen Evans. New York, McMullen Books, Inc. 1950. pp. 250. \$3.00.

The life of Father Mazzuchelli, an Italian Dominican, is all too little known by those who take an interest in the formative years of the Church in the United States. A missionary to the Indians and whites on the frontiers from about 1830 to 1864, he took part in the Christian formation of the great state of Iowa and Wisconsin. He was, in large measure, the cause of the formation of the diocese of Dubuque. His name and works which endeared him to all, and perhaps never heard of outside of Iowa and Wisconsin, are worthy to be spread abroad.

In *The Seed and the Glory* the writer gives us a brief, but panoramic view of this great man. Written after the manner of a novel, the biography makes for excellent reading. Father Mazzuchelli's story is told in his own words where possible and the result is a vitality not often found in religious biographies. Due to the brevity of the book, however, many events of his life which demand greater elucidation are passed over quickly, or only hinted at. It is unfortunate that we are given the impression that Father Mazzuchelli's relations with the other Dominican Fathers of the Province of St. Joseph were not particularly amicable.

The well written popular biography should combine both enjoyment and information. *The Seed and the Glory* does this—lifting from oblivion a holy priest and a great man.
J.A.F.

Jeanne of France. By Duc de Levis Mirepoix. New York. Longmans, Green and Co. 1950. pp. 203. \$3.50.

The sub-title of this book is *Princess and Saint*. Whatever his purpose may have been, the author seems to be chiefly occupied in portraying the royal relationships and political connections of Jeanne of France; and in this sphere he has achieved gratifying success. But one is left practically in the dark as to the inner, higher life of this charming friend of God. Yet, there is at least an awareness and some sort of appreciation of this more important side of his subject's life, so that the author is not to be wholly censured.

The Duc de Levis, a descendant of the family of St. Jeanne has a warm admiration for the glories which have attended France's history in the past. His study of the two great Jeannes of France, the one a peasant girl, the other a princess of the blood, is keen and at times touching. The narrative sections evidence a broad and thorough knowledge of the events and personages of the period (15th century). That was indeed a colorful and exciting age, wherein a young woman of high birth might have had more than her share of pleasure and adventure. Yet this frail, homely, gentle child renounced the world's vanities, and dedicated herself wholly to God. The story of her bitter trials, her heartaches and astounding spiritual achievement makes fascinating reading.

J.P.R.

World Without End. By a Carmelite Nun. London, England, Sands & Co. Ltd. 1950. pp. 196. 7/6d net.

We learn of the invisible things of God from the visible things of His creation. This author, a Carmelite Nun, takes her readers for a chatty walk through the months and seasons of the year pointing out the individual concrete everyday facts of life that serve as clues, leading the average observing person toward a knowledge of the Infinite. The walk is quick, lively, filled with new slants on old truths. The same road to heaven is talked over, with new ideas inserted in the hope of reducing any vague notions the reader might have about that journey. St. Catherine's thought: "All the way to heaven is heaven," is stressed frequently throughout the book. It is an excellent rebuke to the attitude that one may sit back and wait for the day when heaven really is nearby, before becoming serious about striving for it, the only lasting thing we can possess. The book is capable of assisting persons who have lost the value of passing minutes, and judge life to be monotonous.

F.M.C.

A History of Philosophical Systems. Edited by Vergilius Ferm. New York, Philosophical Library, 1950. pp. xiv, 642. \$6.00.

Generally there are two alternative approaches in writing a textbook on the history of philosophy. One is to concentrate on two or three of the most important streams of thought, and go into some detail on the philosophers with whom the author is best acquainted; the other is to treat all the thinkers of the past in summary fashion, lauding the author's favorites and condemning their opponents more or less indiscriminately. Dr. Ferm, in editing this book, has sought a third way, and the result is quite as good as the publishers say it is.

It is a collection of articles by experts in various systems of philosophy, each article being objective, concise, readable and enthusiastic.

The reader will be somewhat surprised to find forty-seven philosophical systems covered, and perhaps disappointed to note that quite a few of these are esoteric, Oriental, or modern "fringe" philosophies. Still there is much basic philosophy in the book, and a good coverage of modern problems. The field of Aristotelian and scholastic philosophy is not neglected; in fact, the contributions from Veatch, Thompson, and Maurer on this subject are excellent. Gallagher's article on "Contemporary Thomism," however, is at best disappointing. Remarks of the type: "The theological thought of H. de Lubac opens up new horizons for the future of Thomist philosophy" (p. 455), reflect either a complete ignorance of modern Thomism, or else an unpardonable equivocation in the use of the term.

This work should find extensive use as a textbook in secular colleges and universities where professors are restricted to an eclectic and acephalous treatment of the history of philosophy. For others, it is a concise, objective, and—best of all—a very readable summary of the main lines of philosophical thought.

A.W.

Sermon Matter from St. Thomas Aquinas. By C. J. Callan, O.P., S.T.M., St. Louis, Mo. B. Herder Book Co. 1950. pp. vii, 311 with index. \$5.00.

The eminent Dominican Scripture scholar and theologian has presented us in clear, orderly, readable style, with the profound wisdom of the sacred writings, as meditated and interpreted by St. Thomas Aquinas. The present volume provides rich and beautiful sermon material for all the Epistles and Gospels of the Sundays from Advent to Easter inclusive. For the zeal and industry of the compiler, as well as for the incomparable doctrinal wealth here assembled, every preacher of the word of God is to be grateful.

For the most part, the commentaries are selected from St. Thomas' lessons on the Epistles of St. Paul and the Gospels according to Saint Matthew and John. There are selections also from other works of Aquinas. The actual text of the pericope from Sacred Scripture is included before each comment. Father Callan has divided these passages according to the progression and distinction of the thought revealed. The superiority of a work of this type over the run-of-the-mill "sermon books" is self-evident. Here the serious preacher discovers a veritable gold-mine of solid, striking, penetrating doctrine from which to derive, and on which to construct his sermon. These

are not the rambling, superficial platitudes in which so many modern sermon source-books abound. The very word of God is here interpreted and illustrated for us by the Church's Common Doctor. There is no need of further recommendation. J.P.R.

Where I Found Christ. Edited by Fr. John A. O'Brien. Garden City, N. Y., Doubleday and Company, Inc. 1950. pp. 270. \$2.50.

No doubt well content with the success of *The Road to Damascus*, Father O'Brien has set about the same task again, and if this sounds like adverse criticism, be sure it is not meant that way. Neither do we tire of the sun because it shines every day the same way.

The book is a collection of the accounts of their conversions by men and women in search of Truth. Its format is the same as that of the former book: an introduction by Father O'Brien, fourteen narrations of the search for Christ (there were fifteen in *The Road to Damascus*), and a conclusion by the author. Again, there are the stories of manifold means and circumstances, again, the one sure and sweet action of Divine Grace calling men to Christ and the Church. Again, there is the manifest sincerity and good will of the different contributors, with all the effects of solid edification, and finally, the happy ending to each individual's odyssey. It would be hard to decide which is more effective, this or that personal story with the vividness of its distinct detail, or the cumulative story of the essential action. Whoever enjoyed and profited from *The Road to Damascus* will welcome *Where I Found Christ*.

The fourteen contributors, eight men and six women, vary considerably in their backgrounds except for the literary-scholarly note which is universal. Most of the names are familiar to average readers: Katherine Burton, Duane G. Hunt, Lucille Hasley, Avery Robert Dulles, Elizabeth Laura Adams, Edward O. Dodson, Dorothy Day, David Goldstein, Jocelyn M. C. Toynbee, Daniel Sargent, Dale Francis, Raissa Maritain, Christopher Hollis, and Thomas Merton. Let this listing stand for recommendation. The book is a solid value.

M.M.S.

The Fathers of the Church. St. Basil. Ascetical Works. Translation by Sister M. Monica Wagner, C.S.C. New York, Fathers of the Church Inc., 1950. pp. 525 with introduction and index.

This reviewer cannot pass on the calibre of Sister Monica's translation from the Greek; for that we may rely on the integrity and scholarship of Dr. Deferrari, Editorial Director of this excellent

series and a translator of St. Basil in his own right. But it is certainly good to have the *Moralia* and the *Long Rules* of St. Basil available in handy English form. These two compositions form, with the *Short Rules*, which are nothing more than applications of the principles outlined in the *Long Rules*, the primary ascetical writings of the great Doctor of the eastern Church. The editors of the Fathers of the Church series have seen fit to include a dozen or more of the lesser writings of moral or ascetical content.

The *Morals* consists of a number of rules of Christian life, illustrated by pericopes culled from the Scriptures: the inverse, therefore, of a commentary on the Scriptures. The Index gives immediate reference to the subject matter.

The *Long Rules*, unlike the *Morals*, is intended for those who have consecrated themselves to God. It treats of the most important aspects of religious life considered in the very light of the Scriptures, and impresses the reader with the basic moderation of St. Basil. The influence of this saint on the monastic life is completely intelligible in the light of these solid, unspectacular lectures, anchored, every one, in the revealed word of God.

Physically, these Fathers of the Church books are handsome. They nicely complement the nobility of the contents and the excellence of the holy authors.

P.G.

Such Love Is Seldom. By Anne Cawley Boardman. New York, Harper and Brothers, 1950. pp. xv, 228. \$3.00.

In his foreword to this biography of Mother Mary Walsh, the foundress of the Dominican Sisters of the Sick Poor, the Most Rev. Emanuel Suarez, Master General of the Dominicans writes: "It is with special pleasure that I learn of the publication of a life of this heroic foundress, and I know that in making better known her high aspirations, her ceaseless labors, and her zealous and effective works in the establishment of so noble an undertaking, her spiritual children are reflecting new light on the glories of the Order of Preachers. . ."

Mrs. Boardman's book does indeed "reflect a new light on the glories of the Order of Preachers." It tells the story of a simple woman in a very simple way. The authoress traces the life of Mother Mary with a graceful pen that never becomes maudlin or mannered. We follow Mary Walsh from the first days when she worked among the needy as a Dominican Lay Tertiary, to the day when she founded the Sisters of the Sick Poor. Her service to the poor was unreserved and unstinting. Although she found rebuff where she should have

found gratitude and discouragement where she should have found encouragement, she worked on among her beloved poor, inflamed with that ardent charity that has marked so many of the Sons and Daughters of Dominic.

As the reader goes on from chapter to chapter, his interest in, and love for, Mother Mary and her work grows in intensity. Mrs. Boardman's compelling style makes no attempt to moralize. Hers are not the platitudes of the overly effusive biographer. She has a story to tell, and she tells it effectively without flourish, concisely without over-documentation. She paints Mother Mary's character down to the finest lines, and when she has finished, the effect of her portrait is breath taking. May we see more works from her gifted pen!

J.F.C.

Enthusiasm. By Rt. Rev. Msgr. Ronald Knox, Ph.D., New York & Oxford, Oxford University Press, 1950. pp. 622 with bibliography and index. \$6.00.

Monsignor Knox has turned to history in this work, which is the culmination of thirty years of labor. The book concerns itself with that tendency or current of thought, ever present in the Church, which the Author terms "enthusiasm." This tendency, the source of innumerable heresies, could be described from what is said in the first chapter, as that recurring attempt on the part of certain elite groups in Religion to be more Catholic than the Church Herself. It is usually characterized by ". . . an excess of Charity which threatens unity," a call to such perfection as would make the Counsels of precept, an abrogation, or at least, a lessening of the externals of Religion—all based on the false supposition that grace does not perfect nature, but rather destroys and replaces it.

Chapters two to six are devoted to a pre-history of Enthusiasm, and show its relation to Montanism, Donatism, and various medieval heresies. The following sections reveal different forms of this tendency closer to our own times among the Quakers, in Jansenism, Quietism, Wesleyism, in the Enthusiasts of the latter seventeenth and early eighteenth centuries, and in three nineteenth century groups.

On the whole, Monsignor Knox has produced an excellent history. He has not only given the facts, but has also tried to present the reader with an understanding and analysis of the spirit and philosophy of this ever recurring pattern of thought in the history of Religion.

J.A.F.

Synopsis Totius Summae Theologicae S. Thomae. By Gerard M. Paris, O.P., S.T.M. Naples, Italy, M. D'Auria, 1950. 3 Vols., pp. 1,783. \$5.00.

Ours is the age of vest-pocket editions. Condensations not only of modern novels but even of the world's great books have taken their place beside the digest magazines on the corner news-stand.

Every book loses something by condensation, though in the case of most of our best-sellers the loss is rarely regrettable. The digest of a masterpiece, however, unless it is itself exceptional, often results in disaster. Happily, Fr. Paris' *Synopsis* of the *Summa Theologica* of St. Thomas Aquinas is exceptional. In three small volumes, the author has reduced the *Summa* to one-fifth of its original size, yet has managed to retain the total basic doctrine of the Angelic Doctor. For each individual article, Fr. Paris has presented both the response and its *ratio*: the one sentence or paragraph, usually in the very words of St. Thomas, which contains the precise reason for the affirmative or negative response. The pertinent distinctions are made and explained in the *ratio*, and the replies to the principal objections are added as notes in several instances.

This *Synopsis* does not and cannot replace the *Summa* itself, nor was it so intended. It has been truly said that every word in the *Summa* is sacred, though there are sections (such as opinions and examples) which are of less importance than the actual doctrine of the Holy Doctor on any particular point. Fr. Paris' *Synopsis*, the result of seven years of labor, includes only the explicit teaching of St. Thomas in each article.

It seems that this compendium would be of special value to those who are students of the *Summa* itself, particularly in reviewing matter prior to examinations. The degree of worth of these volumes depends on the student's familiarity with the actual masterpiece of St. Thomas. To use the *Synopsis* exclusively would be presumptuous, but for a brief and exact summary of the Angelic Doctor's teaching on a certain matter, this work is of immense value.

Bound in sturdy paper, each volume is of a convenient size, no larger than a breviary. Vol. I contains the *Prima Pars* and the *Prima Secundae*; Vol. II, the *Secunda Secundae*; and Vol. III, the *Tertia Pars*. There are but few foot-notes and these are concerned, for the greater part, with recent Church legislation (e.g., the pronouncement on the extraordinary minister of Confirmation).

Fr. Paris' *Synopsis Totius Summae* is highly recommended to students of theology, provided it is used wisely as a supplement rather than a substitute.

E.R.D.

Martini, Episcopi Bracareosis, Opera Omnia. Edidit Claude W. Barlow. (Papers and Monographs of the American Academy in Rome, Volume XII.) New Haven, Yale University Press, 1950. Pp. xii-328 with appendices, bibliography and various indices. \$3.50.

This latest volume of the American Academy's scholarly collection presents to the student of Latin manuscripts the first complete edition of all the works of St. Martin of Braga, a sixth century Spanish abbot and bishop. The editor, Claude W. Barlow, is a renowned authority in the field of textual criticism of Latin manuscripts. In his endeavour to create an interest in this erudite subject, Mr. Barlow has introduced each of the saint's works with a short but enlightening sketch of its factual and textual background. The same treatment is afforded to those works which are purported to be lost or spurious. The notes following each introduction seem to be "the last word" in their completeness. Thus, armed with all the necessary prenotes, the student is presented with the complete text of the saint's works. The *conspectus siglorum* and the critical apparatus afford additional helps in making the student's research all the more enjoyable as well as fruitful.

St. Martin's *Moral Treatises* and his *Canons* rank among the best of all his works. His rather lengthy treatises, *De Correctione Rusticorum* and the *Formula Vitae Honestae* are indicative of an awareness of his episcopal duties. Included in this collection are three of his poems: *In Basilica*, *Item Eiusdem In Refectorio*, and *Epitaphium Eiusdem*; excellent examples of sixth century poetry.

Aside from the fact that the book is primarily intended for students of textual criticism, the works of St. Martin of Braga, being rich in true doctrinal and moral principles, are recommended for those Catholic laymen who are proficient in the reading of Latin literature. Furthermore, the work presents itself in many ways as a good, dependable source book for libraries. E.G.F.

Catholic Library Practice. Vol. 2. Edited by David Martin, C.S.C. Portland 3, Oregon, University of Portland Press, 1950. pp. viii, 276. \$3.75. (University of Portland miscellaneous publication, 2)

Brother David, Librarian of the University of Portland, presents us with the second volume of essays on Catholic principles applied to librarianship. Fifteen distinguished contributors, authorities in their respective fields, treat of such subjects as: Books and Reading in the Future of America, The Catholic Newspaper, Catholic Periodicals, in the College Library, Microfilm, Planning the School Library, Biblio-

therapy, Catholic Reference Tools, etc.

The first volume of *Catholic Library Practice*, edited by Brother David, appeared in 1947, and received warm praise from reviewers and librarians, not only in this country, but abroad as well. These volumes not only appeal to librarians, but to the clergy, teachers, and all who are interested in Catholic literature and the communication of truth to our modern world. Among the contributors to the second volume is Sr. Mary Jean, O.P., who discusses the "Illustration of Catholic Children's Books."

R.A.

The Saint. By Fritz Von Unruh. Transl. by Willard R. Trask. Random House, 1950. pp. 396. \$3.50.

We read on the cover of this book that it is, "A novel of sacred and profane love amid the pageantry and splendor of the Renaissance." Such an exciting resume must have been composed by the author himself, so perfectly does the book fulfill this bizarre promise. The story is based upon an incident in the life of St. Catherine of Siena; her conversion of a young condemned man, Niccolo Tolde, just before his death. The author has taken this incident, very brief and touching in its true historical setting, and has converted it into a full-scale novel which follows Catherine and the gay Niccolo through a series of improbable escapades, which culminate in his conviction, conversion and death.

The whole business is a considerable perversion of history, but it might have been justified under two conditions: 1) if the real Catherine somehow came through the distorted facts, or 2) if, granted that it was only a novel, it had real merit in that artistic genre. The failure in respect to both possibilities is really notable. Instead of the intrepid and thoroughly orthodox Catherine, we have a confused and pietistic Catherine, forever making vague sermons about her heavenly bridegroom, considerably affected by incense, organic music, and the sun shining through stained-glass windows, and not at all unaffected by the profane attentions of Niccolo. This is Christian hagiography at its worst. As fiction it is neither credible nor interesting. The characters are wildly overdrawn, and they move, walk, ride, strike poses, and make incessant speeches in a manner that suggests a movie produced, directed, and acted by Orson Welles.

In one sequence an Archbishop is riding along the road outside of Sienna. He is fat, of course. He is carried in a "blue and gilt mule litter." A Moorish boy keeps the sun off his "wine-reddened face" with a green sunshade. In the retinue are a parrot, two monkeys, an

actress with red curls, and a contingent of Swiss lancers. In order to talk to Catherine the Archbishop gets out of his carriage by means of "a little pair of stairs upholstered in red satin," and reclines on a "thick Smyrna rug" spread under an olive tree, while the little Moor chases the swarms of flies from his "purple stockings" with a fan. This sort of thing goes on for almost 400 pages, and in the process we can observe the gradual liquidation of history, human credulity, and all artistic restraint.

What is even more serious, and of first importance to Catholic readers, is the clearly heterodox spirituality that is advanced by this bogus Catherine, a spirituality that is Protestant, humanistic and so corrupt as sometimes to identify charity and carnal love. The translation by Willard Trask seems very capably done, but under the circumstances hardly worth the effort. D.R.

BOOKS RECEIVED

- JEANNE JUGAN. SISTER MARIE OF THE CROSS.** By Msgr. Francis Trochu. Transl. by Hugh Montgomery. Westminster, Md., The Newman Press, 1950. pp. xii-288 with Index. \$3.75.
- JESUIT BEGINNINGS IN NEW MEXICO. 1867-1882.** By Sister M. Lilliana Owens, S. L., Ph.D. El Paso, Texas, Revista Catolica Press. 1950. pp. 176, with Index. Paper \$1.50. Cloth \$2.00.
- MODERN PARABLES.** By Fulton Oursler. Garden City, N. Y. Doubleday & Co. 1950. pp. 153. \$1.75.
- THE NUN AT HER PRIE-DIEU.** By Robert Nash, S.J. Westminster, Md. Newman Press, 1950. pp. 298. \$3.00.
- WATCHWORDS OF THE SAINTS.** Collected by Christopher O'Brien. St. Meinrad, Indiana, The Grail Press, 1950. pp. 73. \$1.50.
- THE MINIATURE QUESTION BOX.** By Rev. Bertrand L. Conway, C.S.P., New York, N. Y. The Paulist Press, 1950. pp. 250, with Index.
- THE FAMILY ROSARY FOR CHILDREN.** By Urban Paul Martin. St. Meinrad, Indiana. The Grail, 1950. pp. 71. \$1.00.
- A CONFRATERNITY SCHOOL YEAR RELIGION COURSE.** By Sister M. Rosalia, M. H. S. H. Washington, D. C. The Confraternity of Christian Doctrine, 1950. pp. 182. \$0.75 (2 copies).
- DIE LEIBLICHE HIMMELFAHRT MARIENS.** By Professors of Philosophy and Theology at St. George College, Frankfurt am Main, Verlag Josef Knecht. 1950. pp. 139. DM 320.
- DIE LEIBHAFTRIGE KIRCHE.** By Ida Friedrike Görres. Frankfurt am M. Verlag Josef Knecht, 1950. pp. 271.

- RELIGION IM LICHT DER HEUTIGEN NATURWISSENSCHAFT. By Friedrich Dessauer. Frankfurt am M., Verlag Josef Knecht, 1950, pp. 50, DM 280.
- YOUR BROWN SCAPULAR. By E. K. Lynch, O. Carm. Westminster, Md., Newman Press, 1950, pp. 105, \$2.50.
- PASCAL'S PENSEES. transl. by H. F. Stewart. New York, N. Y., Pantheon Books, Inc., 1950, pp. \$5.00.
- FAITH IN GOD'S LOVE. By Sister Jean-Baptiste, F.C.S.P. Transl. by Mary Paula Williamson. New York, P. J. Kenedy & Sons. 1950. pp. 275. \$3.00
- FOLLOW ME EVER. By Charles E. Butler. New York, Pantheon Books, Inc. 1950. pp. 160. \$2.50.
- L'AMBIVALANCE DU TEMPS DE L'HISTOIRE CHEZ SAINT AUGUSTIN. By Henri-Irene Marrou. Montreal, Canada, Inst. D'Etudes Medievales. 1950. pp. 84.
- L'ETRE ET SES PROPRIETES. By. T.R.P. Louis Lachance, O.P., S.T.M. Montreal, Canada, Les Editions Du Levrier. 1950. pp. 233.
- LA NATURE DE LA THEOLOGIE D'APRES MELCHIOR CANO. By Eugene Marcotte, O.M.I. Ottawa, Ont., Catholic University of Ottawa. 1949. pp. 211.

PAMPHLETS RECEIVED

GOLDEN JUBILEE. Dominican Sisters. Congregation of St. Rose of Lima. 1950.

From the NATIONAL COUNCIL OF CATHOLIC MEN, Washington, D. C.

GOD ON WEEKDAYS. By Francis J. Connell, C.S.S.R., S.T.D. pp. 29. \$0.20.

THIS NATION UNDER GOD. Nine addresses delivered on the Catholic Hour during July and August, 1950. pp. 51. \$0.25.

RELIGION IN A CAPSULE. By John E. Meehan, pp. 81. \$0.50.

From THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE, Washington, D. C.

THE POPE SPEAKS ON PEACE. Compiled by Thomas P. Neill, Ph.D. pp. 48, with Index. \$0.15.

TOWARD AN INTEGRATED WORLD POLICY. A Joint Report. pp. 32. \$0.15.

CAN THE WORLD FEED ITSELF? By Clarence Engler. pp. 24. \$0.15.

From THE GRAIL, St. Meinrad, Indiana.

THE MASS YEAR. By Placidus Kempf, O.S.B. pp. 124. \$0.30.

THE THREE HOURS OF GOOD FRIDAY. By Sister Mary John Berchmans, B.V.M. pp. 66. \$0.15.

LENTEN VIGNETTES FROM THE MASSES OF LENT. pp. 45. \$0.15.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

OURS IS A MAN'S WORLD. By Rev. William E. McManus. pp. 24.

MARY. IS SHE IN HEAVEN WITH HER BODY NOW? By the Most Rev. John F. Noll. pp. 24.

From THE BLOOMSBURY PUBLISHING CO., Ltd., 34 Bloomsbury St. London, W. C., England.

THE LIFE OF OUR LORD JESUS CHRIST. In outline pictures. pp. 36, with Index. 1 s.



SAINT JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to Bro. Fabian Butler, O.P., on the death of his parents; to the Very Rev. J. D. Walsh, O.P., P.G., on the death of his father; to the Rev. J. F. Gilsenan, O.P., the Rev. A. A. Gately, O.P., and Bro. Gregory McBride, O.P., on the death of their mothers; to the Rev. J. M. Sherer, O.P., and the Rev. D. K. O'Regan, O.P., on the death of their brothers; and to the Rev. G. B. Connaughton, O.P., on the death of his sister.

NEW STAFF The following Students form the *Dominicana* staff for the current year: Fabian Cunningham, Editor; Robert Gannon, Associate Editor; Kevin Carr, Book Review Editor; Patrick Reid, Associate Book Review Editor; Mark Joseph Davis, Cloister Chronicle; Peter Gerhard, Sisters' Chronicle; Antoninus Fallon, Circulation Manager; Hyacinth Kopfman, Assistant Circulation Manager; Paul Haas, Business Manager.

VESTITION On December 8, 1950, the Very Rev. W. M. Conlon, O.P., Prior of the House of Studies, Washington, D. C., clothed Bro. Adrian Doody, Laybrother postulant, with the habit of the Order.

PROFESSION On December 15, 1950, the Very Rev. T. C. Nagle, O.P., Subprior, received the Simple Profession of Bro. Michael McCarthy, O.P., Laybrother.

ORDINATION Bro. Peter Gerhard, O.P., received the First Tonsure and the four Minor Orders at the National Shrine of the Immaculate Conception, Washington, D. C., January 31-February 2.

APPOINTMENTS The Very Rev. T. S. McDermott, O.P., Provincial, has announced the re-election of the Very Rev. V. M. Raetz, O.P., as Prior of St. Antoninus Priory, Newark, N. J., and the reappointment of the Rev. H. A. Kelly, O.P., as Pastor of St. Raymond's Church, Providence, R. I.

CHAIR OF UNITY OCTAVE The eighteenth annual observance of the Chair of Unity Octave was held at the National Shrine of the Immaculate Conception, Washington, D. C., January 18 to 25. The Dominican Students served as ministers at the services on January 23.

VISITORS The Most Rev. Francis B. Cialeo, O.P., D.D., Bishop of Multan, Pakistan, spoke to the Students on January 2 about the work of the Italian Dominicans in India and Pakistan.

On January 10, Fr. Dominic Moreau, O.P., of the Province of St. Rose in Belgium, gave a brief talk about the missions in Africa.

The Rev. P. P. Walsh, O.P., spoke on December 13, and the Rev. J. W. Tierney, O.P., spoke on January 22, on the missions in the South.

On February 10, the Rev. John C. Wallis, of the archdiocese of Hobart in Tasmania, Australia, spoke on the work of a new community of sisters whose vocation is to teach children in the rural areas of Australia.

ACADEMIA OFFICERS

The Rev. M. T. Smith, O.P., presided at the annual elections of the Mission Academia at the House of Studies, Washington, D. C., on February 1. The following officers were elected: Brothers Raymond Daley, President; Patrick Reid, Secretary; and Gregory Fay, Treasurer.

SAINT ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. John E. Marr, O.P., the Rev. Clement M. Breen, O.P., and Bro. John Baptist Schneider, O.P., on the death of their fathers; and to the Very Rev. Walter Farrell, O.P., and Bro. Christopher Kiesling, O.P., on the death of their brothers.

PRIOR The Very Rev. Leo T. Dolan, O.P., has been made Prior of St. Pius Priory, Chicago, Illinois.

VESTITION Bro. Irenaeus de Alvear of Madrid, Spain, was clothed with the clerical habit on October 22 at St. Peter Martyr Priory by the Very Rev. V. R. Hughes, O.P.

PROFESSION The Very Rev. V. R. Hughes, O.P., received the simple profession of Bro. Henry Hohman, O.P., on December 14, at St. Peter Martyr Priory, Winona, Minn.

HOLY NAME PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. Vincent Cavelli, O.P., on the occasion of the recent death of his father.

NECROLOGY The Rev. Edward G. McMullan, O.P., resident chaplain to the sisters of St. Mary's of the Valley Convent, Beaverton, Oregon, died there on Nov. 23, 1950, at the age of 64. Fr. McMullan was formerly pastor of St. Peter Martyr's Church in Pittsburg, Calif. On Nov. 27, a Solemn Requiem Mass was celebrated in St. Dominic's Church, Benicia, Calif. The Very Rev. Benedict M. Blank, O.P., was celebrant; the Rev. Gregory Anderson, O.P., deacon; and the Rev. Bertrand Moore, O.P., subdeacon. Interment was in the Dominican cemetery at Benicia.

The Rev. John Dominic Maher, O.P., died on Dec. 16, 1950, in St. Mary's Hospital, Stockton, Calif., at the age of 96. Fr. Maher, a jubilarian in his 77th year of religious profession and 73rd of priesthood, was born in Manchester, Eng-

land, took his novitiate and studies in Woodchester, England, and his lectorate at Louvain. With the completion of his studies, Fr. Maher volunteered for the Congregation of California, and arrived in Benicia in 1872. In a recent census Fr. Maher was listed among the oldest living priests in the U.S.A. Solemn Requiem Mass was celebrated in St. Dominic's Church, Benicia, Dec. 19. The Very Rev. Benedict M. Blank, O.P., was celebrant; the Rev. Gregory Anderson, O.P., deacon; and the Rev. Bertrand Moore, O.P., subdeacon. The Very Rev. Patrick Condon, O.P., preached the sermon. Interment was in the Dominican cemetery, Benicia.

The Rev. Gerard Martin, O.P., has been appointed pastor of the Church of St. Peter Martyr, Pittsburg, Calif.

VISITORS

On Nov. 23, 1950, our first Provincial, Very Rev. A. L. McMahon, O.P., S.T.M., of the Province of St. Joseph, visited our House of Studies in Oakland, and addressed the assembled Fathers and Brothers. Fr. McMahon was Vicar General of the Congregation of California from 1907 to 1912, and Provincial of the Province of the Holy Name from 1912 to 1917. He was accompanied by the Rev. Gregory Moran, O.P.

VESTITION

On Nov. 23, 1950, Bro. Hyacinth McDougall received the habit of the laybrother from the Very Rev. Patrick Kelly, O.P., in the Convent of St. Albert the Great, Oakland.

FOREIGN CHRONICLE

NECROLOGY

The Most Rev. M. Giovanni Lottini, O.P., Commissary General of the Supreme Congregation of the Holy Office, died on Friday, January 5, at the age of 91, after forty-five years of service with the Sacred Congregation. Fr. Lottini entered the Dominican Order as a member of the Congregation of San Marco in 1875. He served successively as professor of philosophy, apologetics, and theology; was Vicar General of the Congregation; and in 1905 was called to the service of the Holy Office. He was the author of several works of theology and philosophy, and shortly before his death published a special arrangement of the *Imitation of Christ*. The solemn funeral Mass took place on Monday, January 8, in the basilica of Santa Maria sopra Minerva, with the Master General officiating, and many high ecclesiastics attending.

Australia and New Zealand, formerly a vicariate of the Irish Province, has been erected into a new province under the title of the Province of the Assumption of the Blessed Virgin Mary. The Very Rev. Mannes Cussen, O.P., former Vicar, has been named the first Provincial.

SISTERS' CHRONICLE

Sacred Heart Convent, Springfield, Ill.

On January 3, following a ten-day retreat preached by Rev. Philip Pendis, O.P., River Forest, Illinois, fifteen postulants received the Dominican habit and eight junior professed sisters pronounced perpetual vows. His Excellency, Bishop William A. O'Connor, D.D., officiated at the services and preached the sermon. On the following day fourteen novices made profession of temporary vows.

The number of hospitals conducted in the South was brought up to three with the opening of a new hospital in Rogers, Arkansas, early in January.

Over one hundred Tertiaries attended a Day of Recollection conducted by Rev. Jude Nogar, O.P., on March 11.

Mother M. Imelda, O.P., and the Sisters of this convent will be hostesses to the Ninth Dominican Mothers General Conference to be held on March 29, 30, 31.

Holy Cross Congregation, Amityville, New York

Reverend Mother M. Chrysostom, O.P., and Reverend Mother M. Dafrose, O.P., were delegated by the Rt. Rev. Superintendent of Catholic Schools of the Diocese of Brooklyn to attend the two-day Conference-Clinic on Basic Skills in Secondary Education conducted by the State Education Department of the University of the State of New York.

Sister M. Colombiere, O.P., has been awarded a Scholarship in the Art Department of the Brooklyn Institute of Arts and Sciences. Sister Mary José has been awarded the Medal of the Hispanic Society of America for Graduate Work in Spanish for her dissertation: "Gustavo Adolfo Becquer: An Interpretation and Analysis of His Rimas." The medal was presented at the February meeting of the Association.

The Association of Lay Catechists sponsored by His Excellency Most Rev. Bishop James E. McManus, C.S.S.R., of Ponce, Puerto Rico under the direction of Sister M. Dominga, O.P., progresses steadily. His Excellency has applied to Rome for the establishment of a canonical novitiate. The Sisters in Puerto Rico were in the center of the recent uprising there. The Convent of St. Thomas Aquinas in San Juan in particular was surrounded by the fire of machine guns and explosives. None of the Sisters were hurt.

His Excellency, Most Rev. Bishop Conrad De Vito, O.F.M., of the diocese of Luchnow, India, visited the Sisters of St. Agnes Convent, Rockville Center, N. Y., recently.

The Inter-County Blood Bank of Mary Immaculate Hospital received unqualified commendation from civic, professional and lay sources for its assistance in the recent train wreck of the Long Island R.R. trains at Richmond Hill, New York.

Sister Jane Dominic, O.P., graduated from St. Joseph's Hospital School of Nursing, Syracuse, N. Y.

Among recent visitors to the Mother House were: Rev. James Asip, Asst. Director of the Propagation of the Faith, Diocese of Brooklyn; Rev. Patrick P. Walsh, O.P., who spoke on his tours with the Motor Chapel throughout the South; His Excellency, Most Rev. Bishop Francis Benedict Cialeo, O.P., of Multan-Pakistan, India. From India Rev. Mother M. Anselma, O.P., Prioress General, received word

of the death of His Excellency, Most Reverend Alexander Chulaparambil, Bishop of Kottayam, India, a friend of the Congregation for almost forty years.

Since the last issue of *Dominicana* Sisters M. Joseph Anna, Dulcissima, Alcantara and Emily Dolores have departed this life.

Sisters from St. Catherine's and Mary Immaculate Hospital took part in the "Workshop on Hospital Problems" conducted by the Catholic Hospital Association in St. John's University, Brooklyn.

Congregation of St. Catherine of Siena, Racine, Wisconsin

The Rev. Dominic Moreau, O.P., from the Belgian Congo, visited St. Catherine's in November and showed pictures of the life and work of the priests and seminarians and Sisters laboring among the natives of the Congo.

A 55-voice choir from Boystown, Nebraska, gave a concert of sacred, classical, and popular selections in St. Catherine's Auditorium on Nov. 15.

About 400 delegates from surrounding states attended the Regional Convention of the Catholic Press Association held at St. Catherine's High School on Nov. 11.

Debaters from high schools in Illinois, Iowa and Wisconsin took part in the Midwest Catholic Speech League Trophy Tournament held at St. Catherine's on Jan. 20.

The Rev. P. M. Clancy, O.P., conducted the annual retreat for the Sisters of the Motherhouse during the Christmas vacation.

The mid-semester retreat for postulants and aspirants was preached by the Very Rev. E. A. Baxter, O.P., and for the students of Dominican College by the Rev. J. I. Reardon, O.P.

Sister M. Blandina Thelan, O.P., died on Jan. 27, in the forty-seventh year of her religious profession.

Congregation of St. Mary, New Orleans, La.

The retreat for the college students was given Nov. 19-21 by Rev. C. E. Hayes, O.P., assistant pastor of St. Dominic's, New Orleans.

During the recent Diocesan Reading Institute, Sister M. Peter, O.P., presided at several of the sessions, and Sister M. Louise, O.P., read a paper "Introducing Recent Juveniles."

On Nov. 28, in honor of Mother M. Dominic, the college students presented a play, "Saint Maria Goretti" and the high school enacted "The Holy Year Prayer, 1950" in pageant.

Sisters M. Vincent, Louise, Alexaidia, Teresa, Immaculata and de Lourdes attended the southern regional meeting of the National Catholic Educational Association in Richmond, Va.

First vows were pronounced on Jan. 6 by Sisters M. Raymond Frank, Virginia Bourgeois, Alessandra Toledana, Zita Roussel, Edmund Gibson and Mark Torres. The Very Rev. B. A. Arend, O.P., Pastor of Holy Ghost Church, Hammond, La., officiated.

On Feb. 2, Sister Mary Alberta and Sister Mary Raphael McNamara made final profession in the chapel of St. Mary's Convent. Rev. Anselm Vitie, O. P., Chaplain, officiated and preached the sermon.

At a meeting of the General Council on Jan. 21, Sister Mary Liguori Fuhr was elected member of the Council and Secretary General to replace Sister M. Bonaventure Exnicios who died on Rosary Sunday.

St. Cecilia Congregation, Nashville, Tenn.

Mother Annunciata, O.P., Prioress General, and Sister Miriam, O.P., attended the dedication of the new church and school in Oak Ridge, Tenn., on Jan. 14. The new school, which opened in the fall of 1950 with an enrollment of 200 pupils, is staffed by sisters of the congregation.

The annual retreat for the students of St. Cecilia Academy was given by the Rev. John C. O'Shea, S.S.J., pastor of Holy Family Church, Nashville, Feb. 21-23.

Misses Virginia Tatum, Wanda Dixon, Rita Mooney and Mary Margaret Long received the Dominican habit in the St. Cecilia Chapel on Mar. 4. The Most Rev. Bishop William L. Adrian, D.D., presided at the ceremony of investiture, and the Rev. George W. Rohling, pastor of St. John Vianney Church, Gallatin, Tennessee, preached.

Sister Mary James Alsobrook and Sister Mary George Barrett made first profession of vows in the St. Cecilia Chapel on Mar. 7. The Most Rev. Bishop Adrian presided.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Marking 25 years of profession as Maryknoll Sisters, 27 Sisters celebrated their Silver Jubilee on mission stations throughout the world, uniting on Feb. 2 the various profession days. The Sisters are stationed in Hawaii, the Philippines, China and Ceylon and on missions for the Japanese on our Pacific Coast.

Forty postulants entered Our Lady of Maryknoll Novitiate at Valley Park, Mo., on Feb. 1. They will receive the habit on Sept. 8.

Mother Mary Columba, on a visitation of Maryknoll convents, is at present visiting the Caroline and Marshall Islands Vicariate in the Southwest Pacific.

Sisters Mary Elenita Barry of Elizabeth, N. J., and Mary St. Anne Skenyon of Providence, R. I., have been named to assignments in Hawaii.

Three Maryknoll Sisters were arrested by Communists in the interior of China recently. Two of them in the Kaying area, Sister Mary Marcelline Grondin of Westbrook, Me., and Sister Paul Therese Sticka of New England, N. D., have since been released. Sister Mary Rosalia, Mission Superior at Wuchow, is still in custody.

Dominican Sisters of the Sick Poor, N. Y., N. Y.

On Dec. 8, Miss Helen Winters (Sister Bernard Marie) and Elvera Berberich (Sister M. Anne William), both of Ohio, received the Dominican habit at the novitiate house, Queen of the Rosary-on-the-Hudson, Ossining, N. Y. The Rev. Albert A. Pinckney, Pastor of the Church of St. Theresa of the Infant Jesus, Briarcliff Manor, N. Y., presided at the ceremony and preached the sermon.

Other priests present were: The Rev. E. Hayes, Pastor of St. Augustine's Church, Ossining, N. Y.; Rev. W. J. Ward, Rev. F. G. Frey; Rev. T. A. Donnellan; and Rev. J. Cuniffe, all of New York; Very Rev. L. P. Johannsen, O.P., Chaplain to the Novitiate; Rev. W. G. Cummings, O.P., Chaplain at Eagle Park; Rev. G. B. King, O.P.; Rev. F. N. Wendell, O.P.; and Rev. D. E. Casey, O.P., of St. Vincent Ferrer's Church, N. Y.

Sisters M. Perpetua, Francis, and Mannes also observed the twenty-fifth anniversary of their profession on Dec. 8.

On Sunday, Feb. 4, the Dominicanettes, 90 in number, celebrated their fourth

birthday at the Convent of St. Joseph, Bronx, N. Y. The Rev. W. J. Ward of Stepinac High School conducted the Holy Hour which marked the occasion. Following the Holy Hour there was an entertainment in the convent parlor. Priests present at the entertainment included Rev. W. J. Ward, Rev. T. Connolly of the Columban Fathers, Rev. J. E. Dunn, Richmond Hill, L. I., and the Very Rev. P. L. Thornton, O.P., Chaplain to the Community.

Immaculate Conception Convent, Great Bend, Kansas

America's Pilgrim Virgin statue of Our Lady of Fátima was enshrined for the veneration of the faithful of Great Bend and surrounding territory at the Immaculate Conception Convent on the evening of Dec. 23. The Marian Hour at 8:00 p.m. was attended by a capacity crowd that filled not only the chapel but the auditorium as well. The Rt. Rev. William C. McGrath of the Scarboro Foreign Mission Society who accompanied the statue spoke on the nature of the Message of Fátima and the interpretation of the Fátima prophecies in the light of recent history. A part of the Marian Hour was the outdoor candlelight procession in which the statue was carried and escorted by the Fourth Degree Knights of Columbus in full regalia. The Hour was concluded with solemn benediction of the Blessed Sacrament.

On Christmas Eve all the patients in St. Rose Hospital, conducted by the Sisters, were privileged to see and venerate the famous Pilgrim Virgin statue. The statue was escorted to the threshold of each room under the direction of the Rev. D. E. Stringer, who supervises the public veneration of the statue of Our Lady.

St. Mary of the Springs, Columbus, Ohio

The congregation lost two members by death recently: Sister Eugenia McGrath died in New York City on Nov. 10; Sister Margaret Wildman at St. Mary of the Springs on Jan. 30.

The annual Diocesan Youth Conference was held at St. Mary of the Springs Nov. 25-26.

A one-day religion institute was held on Dec. 8 at St. Mary of the Springs for the Sisters of the congregation teaching in the vicinity. Speakers included the Rev. Francis Brown, principal of Catholic Central High School, Steubenville, Ohio; Rev. Julian J. Schaefer, pastor of St. Mary's Church, Lancaster; Rev. William J. Connor, of Immaculate Conception Church, Columbus; Rev. Ambrose Freund, of St. Nicholas Church, Zanesville; and Rev. James Vincent Martin, O.P., of St. Joseph Priory, Somerset.

On Jan. 2, forty-two Dominican Brothers from the House of Studies in Somerset, accompanied by Rev. William F. Cassidy, O.P., Master of Students, spent the day at St. Mary of the Springs. In the afternoon the Brothers presented the play, *City of Kings*, by Rev. Urban Nagle, O.P.

Sisters Rita Mary, Thomas Albert, Maryanna, Florita, Francis Borgia, and Maris Stella, of the faculty of the College of St. Mary of the Springs; and Sisters Vincentia, Mary Leah, and Marie Louise, of the faculty of Albertus Magnus College, attended various educational conventions during the Christmas holidays.

Sister Angelita, president, and Sister Charles Ann, dean, of the College of St. Mary of the Springs; and Sister Coralita, president, and Sister Francis de Sales, dean, of Albertus Magnus College, attended the thirty-seventh meeting of the Association of American Colleges held from Jan. 8-12 at Atlantic City.

The annual three-day retreat for the students of the College of St. Mary of

the Springs opened on January 28, with Rev. J. V. Martin, O.P., of St. Joseph Priory, Somerset, as retreat master.

The celebration of the Golden Jubilee of St. Mary's High School, New Haven, Conn., began with a solemn pontifical Mass celebrated in St. Mary's Church by His Excellency, the Most Rev. Henry J. O'Brien, bishop of Hartford. Attending the event from St. Mary of the Springs were three former prioresses and principals of the school, namely, Sisters Clementine, Justina, and Marie de Lourdes. Sister Berenice, who was prioress and principal during the time that the new school was built, also came from New York City to attend.

Monastery of Our Lady of Grace, North Guilford, Conn.

The Monastery of Our Lady of Grace in North Guilford, Conn., which celebrated the fourth anniversary of its founding on Jan. 21 of this year, received as a Christmas gift from the Holy Father through His Excellency, Henry J. O'Brien, D.D., Bishop of Hartford, the privilege of Solemn Vows and Papal Enclosure. Since the Monastery, which maintains both perpetual adoration and the perpetual rosary, has always observed the Second Order Rule, and since the renovations of the farmhouse and barns which house the Community were so made as to permit full monastic observance, there were no last-minute preparations necessary except the inclusion of several additional acres in the cloister garden.

The ceremony of transition to Solemn Vows occurred on Feb. 10, with Bishop O'Brien officiating as representative of the Holy Father. Twelve perpetually professed Nuns took Solemn Vows at that time, with papal enclosure becoming effective when Bishop O'Brien received the vows of Very Rev. Mother Mary of Jesus Crucified, O.P., Prioress. The last two co-foundresses, who were postulants at the time the foundation was made, will make solemn profession in April when their period of temporary vows will be completed. The Community at that time will number 38.

The High Mass of the ceremony was sung by Rev. Edward Casey, O.P., of St. Vincent Ferrer Priory in New York City. The sermon was preached by Rev. Justin McManus, O.P., S.T.Lr., of St. Dominic's Priory in Washington, D. C. Father McManus also preached the 10 day retreat made by the Community in preparation for Solemn Vows. Rt. Rev. Msgr. Raymond LaFontaine, President of St. Thomas Seminary in Bloomfield, Conn., and Rt. Rev. Msgr. Joseph A. Nelson, P.A., Vicar of Religious for the Archdiocese of New York, were deacons of honor to Bishop O'Brien.

After reading a cablegram of congratulations from Very Rev. Emmanuel Suarez, O.P., Master-General, Bishop O'Brien read a cablegram from the Holy Father, Pope Pius XII, extending congratulations and authorizing Bishop O'Brien to impart the Papal Blessing to the members of the Community and to all attending the ceremony. The ceremony closed with the Papal Blessing.

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